

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 1, No. 10

Published Monthly by The American Baptist Publication Society

January, 1940

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This Month

■ "I believe that unification of our educational work is right in principle, but of course only the large churches can really do anything about it." If you share the opinion of this Baptist teacher, you will be curious about the article on page 33, "Unifying Young People's Work in the Small Church."

■ "Ideals for Christian Teachers" (page 35) might be made the center of the program for your next monthly workers' conference.

■ Has one translation of the Bible an advantage over another? If you discovered a translation that gave the messages of the Scriptures in clearer language and more nearly like the original writings, would you use it in preference to the one to which you have been accustomed? "New Testament Manuscripts" (page 6) presents some facts that every teacher should consider. If you never have made a thorough study of the way in which we got our English Bible, this article may open a fascinating field of investigation.

■ "We would attend the Sunday morning worship if we only knew what to do with Janice. She's too young to sit through the service." Fortunately, parents need not let this problem keep them at home, for Lottie May Cobb offers a solution used by the First Baptist Church of Los Angeles. She explains the details in her article, "The Extended Session in the Nursery Class" (page 22).

Next Month

■ By producing an atmosphere of worship in the church school, teachers can help children to be reverent. In an illustrated article Edith Loose will explain how to build a worship center.

■ Erwin L. Shaver, well-known author and educator, will explain the project method of teaching young people.

■ Then you will learn about a Chinese Baptist church where the attendance is twice the membership and more than half the financial support comes from people who are not Christians.

Published by The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa., Luther Wesley Smith, Executive Secretary; Miles W. Smith, Stanley A. Gillet, Margaret M. Clemens, Editors. Branch houses: 354 South Spring St., Los Angeles, Calif.; 510 Ranke Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago, Ill.; 1107 McGee St., Kansas City, Mo., 498 Eglinton Ave., West, Toronto, Canada.

Entered at the Philadelphia post office as second-class matter March 1, 1939, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1938.

Send editorial correspondence to the Editorial Department, business correspondence to the Business Manager. Prices: Five or more to one address, \$1.00 a year (25 cents a quarter); single subscriptions, \$1.20 a year; 10 cents a copy.

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■ "The Light Shineneth" was adopted by the Program Committee of the Northern Baptist Convention as the theme for the sessions at Atlantic City, May 21-26, 1940.

The whole program will emphasize the abiding elements of the Christian faith. The basic scripture readings will be taken from the Gospel of John.

An all-convention Fellowship Night has been planned in place of the usual banquet. The sessions of each day will open with a prayer service and a period of Bible study, under the leadership of some well-known teacher.

On at least three afternoons delegates may attend panel discussion groups, called "Northern Baptist Clinics."

■ The annual meetings of the International Council of Religious Education will be held February 4-10, at the Hotel Stevens, Chicago. At that time denominational workers plan together the educational work that they can do on a co-operative basis. Consideration is given to matters of field administration, the production of new materials, the planning of projects to be undertaken by the workers with children, young people or adults. While many of the sub-committees meet at stated times during the year, they look to the February sessions for final approval of the work they have done.

Northern Baptists participate in the work of the Council. Our leaders attend these meetings and carry their share of the responsibilities. At the same time we constantly derive benefits from these joint ventures, most of which we never could undertake alone.

■ The directors of Christian education for The American Baptist Publication Society and the co-operating state conventions and city mission societies will meet in Chicago, January 29 to February 4. Every two years these workers devote a definite period of time preceding the International Council sessions to a review of our Baptist work, developing plans for the future and studying intensively one or more problems that they face. Those privileged to attend are the twenty-one state or area directors, the four city directors, the two directors of children's work, and the five members of the headquarters staff.

■ All agencies of the Northern Baptist Convention are united in a special effort to revitalize the life of the churches. Many pastors, desiring to accomplish the same end, have brought together in special session their various organizations and boards. In these meetings the church officers, in addition to the customary planning, seek a personal renewal of

fellowship with God as a means of making their ministry more effective.

■ At the annual meeting of the South Dakota Baptist Convention, held at Brookings last October, plans were launched for celebrating in 1941 the sixtieth anniversary of the founding of the convention. During the months ahead the churches will work toward the following goals:

1. The preparation of a filmed pageant covering the sixty years of work by the Convention.

2. Fifteen hundred twenty-five baptisms by April 30, 1941.

3. One thousand members in the State League of Baptist Tithers. An additional two hundred and fifty subscribers to *Missions* magazine and two thousand copies of *The Secret Place* in use for personal or family devotions.

4. In the field of Christian education, a definite increase in attendance at church schools, a greater stress on leadership education, and adequate teaching throughout the state concerning the harmful effects of the use of alcoholic beverages.

5. An advance registration of 1,000 persons at the State Convention, which will be held at Madison.

■ Baptistown, N. J., (the name of the town is intriguing) lives up to its good reputation. Rev. Henry A. Curtis, Jr., pastor there, recently led his church in a celebration of its 100th anniversary.

■ The Church School Workers' Conference of the Main Street Baptist Church, Newport, Vt., has an appealing and practical program. Among the subjects for discussion are: "How Good Are You As a Teacher?" "How Does a Good Teacher Prepare?" "The Good Teacher's Objective" and "A Good Teacher Makes an Inventory." Each meeting includes a devotional period, a presentation of the theme for the evening, a problem discussion period and a social period. Mr. Howard E. Day is the superintendent and Rev. E. H. J. Vincent is the pastor.

■ Rev. F. S. Shinall, of Miles City, Mont., is meeting with good success in a program of Sunday school evangelism, in which not only individual pupils are followed up with personal work, but also the members of their families. This plan has resulted in winning a considerable number. It merits a trial on the part of others.

■ The Illinois Baptist State Convention has voted to move its headquarters from Bloomington to Springfield. The new location, it is believed, will prove more economical and also will afford more convenient transportation facilities.

■ Dr. Charles W. Gilkey, dean of the chapel, University of Chicago, was a speaker at the recent annual convention of New York Baptists. Speaking of the moral and spiritual "blackouts" now taking place throughout the world, he declared: "Who will keep the light shining in human hearts? Only a repentant Christian church can do this. We all have sinned, and only when we have confessed our sins shall we be free to lead the world into the light."

■ The First Baptist Church, of Butte, Mont., has placed above its baptistery a bronze memorial tablet commemorating the Christian labors of Montana's pioneer Baptist, Mrs. Jane T. Poore.

■ Rev. Leonard A. Crain, formerly pastor of the First Baptist Church, Montour Falls, N. Y., has sailed for Burma, where, as a representative of the American Baptist Foreign Mission Society, he will supervise the publications for the Burma mission field.

■ The newly dedicated Protestant Episcopal Church of the Epiphany, York Ave. and 74th St., New York City, will be open twenty-four hours a day to afford doctors, nurses, watchmen and others at near-by hospitals, who have irregular hours, an opportunity to worship. The rector, Dr. John W. Suter, Jr., has announced that he plans to adjust the church program to the needs of these people, conducting additional services as necessary, regardless of the hour—a good example for Baptist churches to follow.

■ Dr. Arthur C. Baldwin is receiving congratulations upon the completion of twenty years as pastor of the Chestnut Street Baptist Church, Philadelphia, Pa. Recently he was honored by being elected president of the Pennsylvania Baptist Convention.

■ The World's Sunday School Association meeting at Oslo in 1936 selected South Africa as the place for the 1940 Convention and assigned to the North American Administrative Committee the responsibility for making all arrangements. Soon after the war broke out in Europe, this committee conferred with the officers of the National Convention Council in South Africa, with the South African Sunday School Association and with the British Administrative Committee. Their judgment was sought regarding the advisability of going ahead with the convention as planned. In the light of the responses received and after thoughtful consideration, it has been decided that world conditions make the holding of a convention in 1940 impossible. The Sunday School World Council, however, plans to meet in 1940, possibly in Cuba or Mexico, and that Council will take steps to maintain their program throughout the world.

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When Baptists Get Together

THE meeting at Davenport, Iowa, on November 17, concluded the first series of fourteen Baptist Convocations. To say that without exception these meetings have been the occasion of uplift and inspiration is to reflect the opinion of Baptists in the areas where the Convocations were held. It is not merely the fact that the gatherings were large, although they seem remarkable in that respect, with 1,200 at Seattle, nearly 1,300 at Portland, about 1,400 in Denver and over 1,200 in Des Moines. The small cities rivaled the showing of the larger centers of population.

All in all, the most important thing about these Convocations is the spirit manifested in them. All members of the team of speakers that served this circuit share this opinion. That team includes Dr. E. F. Adams, Dr. J. C. Robbins, Dr. M. F. Ashbrook, Richard Hoiland, Dr. M. E. Bratcher, Miss Alice W. S. Brimson and Mrs. Leslie E. Swain.

"Eager Meetings," Says Miss Brimson

Miss Brimson spoke in nine of the Convocations, and was followed by Mrs. Swain as the woman member of the team in the remaining five. When she was asked to give her impressions she replied:

"No series of meetings that I have attended for our denomination has brought more inspiration to me personally or has given me a greater hope for the work of our denomination than the nine Convocations which it has been my privilege to attend.

"We have had a remarkable attendance. Whether large or small, in each city, we have felt that the attendance more than exceeded our expectations. As leaders we have felt the responsibility of conducting these meetings, for some of our audience had driven 300 or 400 miles in order to be present. In one place a church 40 miles away had 75 representatives at the Convocation. The people stayed by the meetings—beginning at 10:30 in the morning and lasting until 9:30 at night, with 15-minute intermissions before and after lunch and dinner. The enthusiasm with which our people went from one meeting to another and stayed by until the end of the evening session gave a sense of eagerness which was a blessing to the speakers. In one city many young women were excused from school in order to attend the Convocation.

"The team was anxious that this should not be simply another meeting, but that it should be something outstanding in the work of the denomination. Whether or not this has been true we are not the ones to say. I, for one, can

testify that it has helped me to feel within myself a revival of vital religion."

What Others Say

Rev. H. A. Bolle, Cheyenne: "Wyoming Baptists had a wonderful time on November 8. The delegations from out over the state were much larger than we had expected. Some of our people traveled 450 miles to reach Cheyenne."

Rev. F. W. Starring, Portland: "I consider the meetings held here and at Eugene as very successful, indeed. I think that Dr. Adams and the team are to be congratulated on the manner and the spirit of the presentation of our denominational work, and I am certain that the missionary program of Northern Baptists has been greatly advanced in Oregon by reason of these meetings."

Rev. I. G. Roddy, Boise: "Very happy to report a great Convocation here in Boise. Many of my leaders have declared it the greatest meeting of Idaho Baptists in years. Over three hundred attended the luncheon, while approximately two hundred were at each of the evening banquets. Four church buildings were used: Baptist, Methodist, Congregational and Presbyterian. The messages were unusually fine."

THE second Sunday in January each year has been designated as Home Missions Sunday by representatives of the various Protestant home mission and church extension boards. In view of the swift changes in religious, social and economic conditions of people everywhere and the fact that America to survive must be imbued with the Christian faith, it is suggested that Christian groups in all communions engage in simultaneous prayer and meditation in behalf of the multitudes in city and rural areas destitute of religious privileges and the missionaries who strive to serve needy communities.

The fact that 17,000,000 boys and girls in America are without Christian training of any kind should cause us humbly and penitently to seek God's guidance to meet this great need that faces the churches today.

It is suggested that the worship service and the sermon Sunday morning, January 14, have for their theme the sufficiency of the gospel of Christ to solve all the problems of collective life in North America.

THE First Italian Baptist Church, of Philadelphia, celebrated recently the 25th anniversary of the pastorate of Dr. An-

Baptist Leader

gelo Di Domenica and of the helpful services of Mrs. Di Domenica and of Miss Ethel Downsbrough, director of the Christian Center operated by the church.

THE Baptist Church at Missoula, Mont., recently completed a highly successful three months' Tithing Adventure. This church, in connection with its fiftieth anniversary, is putting forth a determined effort to reach a membership of 500. Rev. H. C. Rice is the pastor.

FOR over thirty years Dr. Bruce Kinney was superintendent of Baptist Mission Work among the American Indians. After his death there developed a widespread feeling that some suitable memorial should be established to his untiring work among the Indians. The Finance Committee of the Northern Baptist Convention recognized this desire and endorsed the plan of a living memorial to be known as the Bruce Kinney Memorial Scholarship. This calls for the raising of \$5,000. The interest from that sum will sustain two young Indian boys or girls in attendance at Bacone College—the only Indian college in America, and owned by the Northern Baptists. Since it is a rare thing for any student to go through Bacone College without confessing Christ as Savior, this will be a perpetual missionary gift whose worth only God in his infinite wisdom can measure.

REV. WALTER BISHOP, the newly appointed director of evangelism for the Tri-State area (Montana-Idaho-Utah), calls attention to a statement in *Missionary Review of the World*: "There are more non-Christians in the world now than ten years ago."

Says Mr. Bishop: "Whether there be more or less, we know that two out of three remain to be won to Christ. And what must cause us even greater concern is the movement in many countries to close gigantic areas of our globe to the gospel. The Bible has been revised in Germany to suit the totalitarian philosophy and to encourage the program against the Jews. In Italy, Protestants are called by the epithet which in translation gives us the words 'poor cats.' In Russia a man commits a capital crime in the mere importation of a copy of the Bible.

"And what of America? In our own great land with its historic Christian heritage there beats today a tide of paganism against the loyalty of those who are Christ's that would make us forget our commission and deny our Lord. Surely the task of the church is an unfinished task which must challenge the loyalty of every Christian, whether of the pulpit or the pew."

January, 1940



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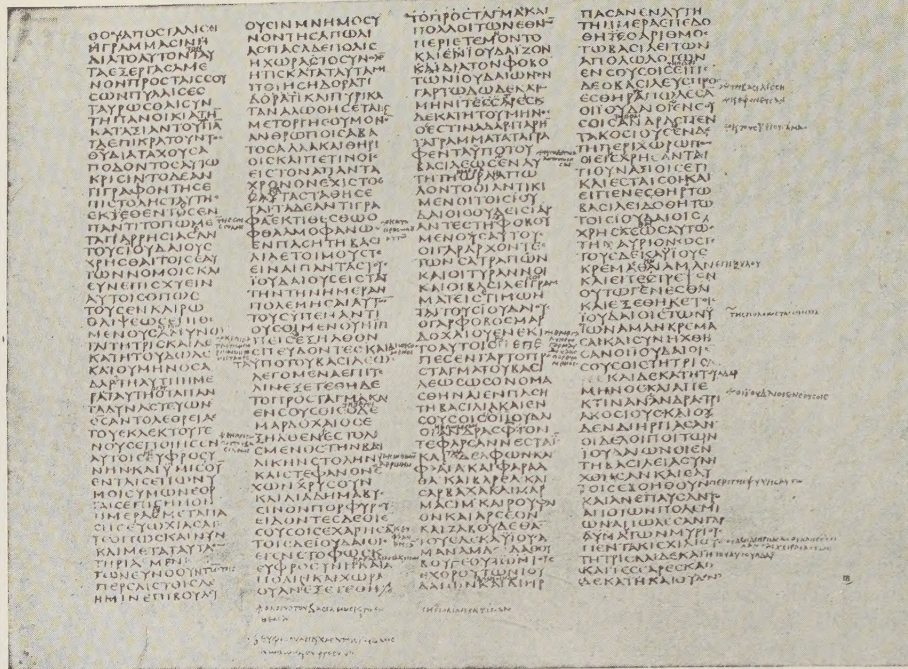
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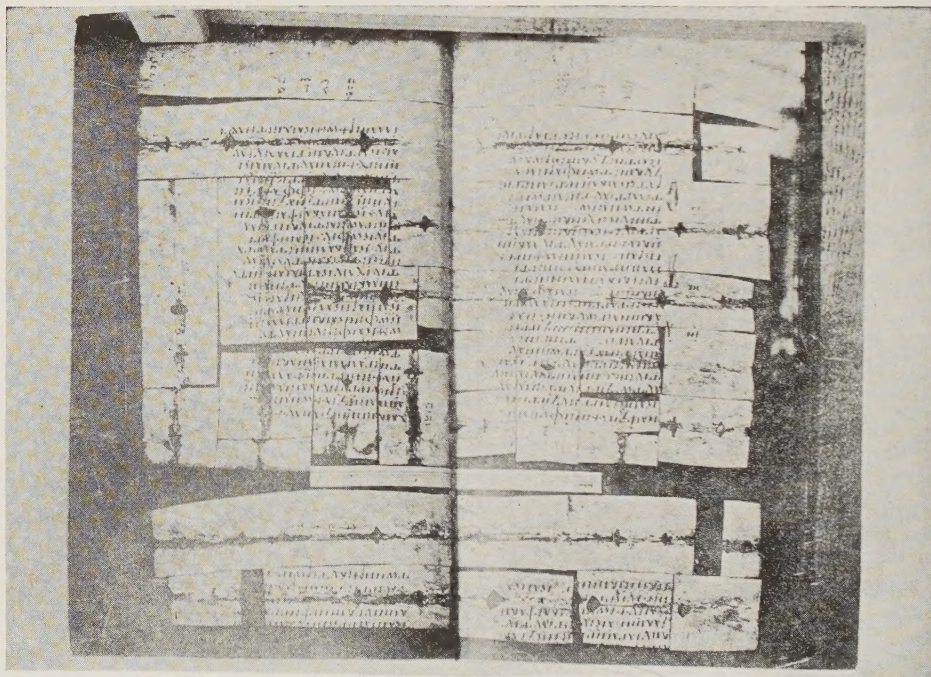
New Testament Manuscripts

By ERNEST CADMAN COLWELL¹

WHEN Erasmus of Rotterdam published the first Greek New Testament in 1516, he took its contents from about half a dozen manuscripts which were separated from the original documents by a gap of ten centuries. The books of the New Testament were written between the years A.D. 50 and 150. The manuscripts Erasmus studied were written not earlier than A.D. 1050. Thus a thousand silent years intervened between his earliest copy and the original documents. Since then scholars have discovered and studied more than a hundred manuscript copies of the New Testament that were made before A.D. 1050.

The years that were silent to Erasmus now speak to us; or, to change the figure, each early manuscript that is discovered is a massive stone on which we may step back through the past to see the New Testament as it existed when that manuscript was written. The earlier the manuscript, the narrower is the gap that separates us from the original text. The work of the last hundred years has steadily narrowed that gap until today it is only a fraction of what it was in Erasmus' day.

The complete story of this achievement would fill a volume of encyclopedic size, and it would ramble over four continents. Its characters would include millionaires and impoverished students, Ecumenical Patriarchs and country pas-



tors, learned societies and pious propagandists. Much of the story would be a boring account of the patient study of minute details, for the major contributions have come from areas characterized by excessive dryness—the sands of Egypt and the work of scholars who enjoy manuscript study. But it is easy to find chapters and incidents that gleam with bizarre details and move with dramatic power.

One of these occurred ninety years

ago in the monastery of St. Catherine on Mount Sinai. The *dramatis personae* were three: a monk, name unknown, a German named Praise-God Frederick Constantine Tischendorf, and a wastebasket. Tischendorf, as a representative of Frederick Augustus of Saxony, was in search of valuable, unpublished manuscripts. The monk was puttering around looking for some that might satisfy this inquisitive and persistent traveler. In the wastebasket about to be destroyed,

¹ Dr. Ernest Cadman Colwell is a distinguished New Testament scholar, the author of numerous books, and the Dean of the Divinity School of the University of Chicago.

were several pages of a fourth-century Bible.

The keen eye of the scholar perceived these pages among the rubbish soon to be used for starting fires. They were of parchment and were covered with the large Greek letters used in the earliest New Testament manuscripts. He picked them out, recognized them as part of the Greek Old Testament, and casually was given permission to keep them. Only a small portion of the Old Testament was shown him during that visit. That part he published soon after his return to Europe. A second visit to the monastery was fruitless, and a third might well have been the same if Tischendorf had not chanced to give one of the monks a copy of the Greek Old Testament which he had published.

Never did a complimentary copy yield greater returns! The monk exclaimed that he also had a Greek Old Testament, and unwrapped from an old rag the rest of that early manuscript which Tischendorf had seen on his first visit. It contained not only a part of the Old Testament, but also the complete New Testament and some books on the fringe of the New Testament. Included among the latter was the Epistle of Barnabas, hitherto unknown in Greek. That Tischendorf sat up all night to copy this epistle is nothing for which he should be especially praised. Any student of manuscripts knows that he was too excited to have slept anyway.

At this time (1859), Tischendorf was enjoying the patronage of Tsar Alexander II of Russia, and the Tsar paid the monastery at Sinai 7,000 rubles, and the associated monastery at Mount Tabor 2,000 rubles, when the manuscript was presented to him at the suggestion of Tischendorf. In addition, some monks were given imperial Russian decorations. At the Russian capital the manuscript remained for more than half a century, the prize show piece of the national library. But the rigorous endeavors of the Russian communists to rebuild the economic life of their nation in a short space of time led to a serious shortage of foreign exchange. To the need for *valuta*, they sacrificed the Sinaitic codex. In 1934 they sold it to the British Museum for half a million dollars.

In all the history of modern manuscript discovery there is no more thrilling moment than that in which the German savant first saw the Sinai codex. At that time only one other manuscript of the fourth century was known to scholarship.

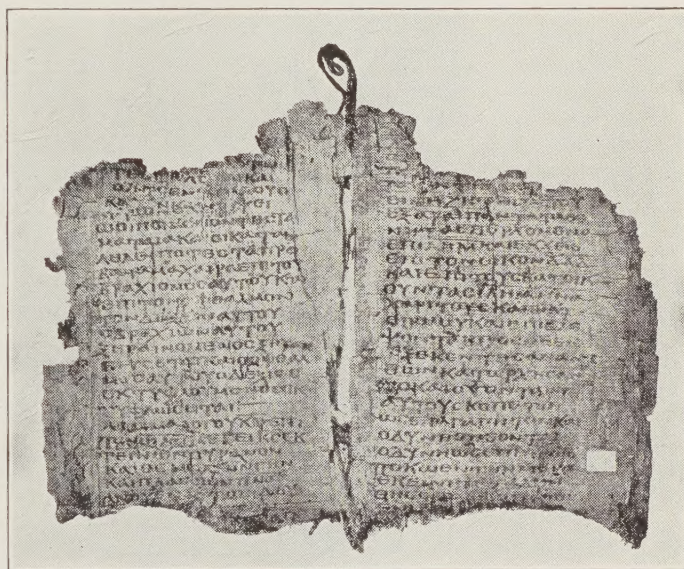
Tischendorf soon published the Sinai manuscript in a magnificent edition with facsimile type, and its contents were carefully studied. Largely as a result of that study he published what is still the most famous critical edition of the Greek text of the New Testament: Tischendorf's *editio octava major*. In

this text, what was printed was essentially the contents of the early (unical) manuscripts (like Sinaiticus) as opposed to the text of the late (minuscule) manuscripts which had been popularized by Erasmus, the Elzevirs, and Stephanus—the text that lies behind the King James translation. Tischendorf's edition narrowed by six centuries the gap between the text of the printed New Testament and that of the original documents.

The only rival to Sinaiticus among the Greek manuscripts of the Bible is called Vaticanus from its location in the Vatican library at Rome. This manuscript did not burst with comet-like suddenness upon the startled gaze of scholars, but it made with extreme slowness its contribution to closing the gap be-

was caught copying twenty pages. So after eight days' work, the book was taken from him. But an appeal won him six more days of study, which led to a fairly accurate edition of this famous manuscript in 1867. Two decades later a photographic reproduction of the New Testament was published under the auspices of Pope Leo XIII, and today this invaluable manuscript is accessible to all manuscript workers everywhere in still another photographic edition of the entire manuscript.

Upon this manuscript in the Vatican and the similar manuscript discovered by Tischendorf, two English scholars named Westcott and Hort placed their main reliance when attempting to determine the original text of the New Testa-



tween the printed New Testaments and the original documents. It was in the Vatican before A.D. 1500, but it received little attention from the early workers on biblical manuscripts. Not until after Napoleon I carried it to Paris were its date and value accurately established. After its return to Rome, it was not made freely available to scholarly study.

In 1843, Tischendorf was allowed to study it for two days of three hours each; the next year, Muralt saw it for three days or nine hours, but the English scholar Tregelles received even more tantalizing treatment. He was allowed to see it frequently, but he says: "They would not let me open it without searching my pocket, and depriving me of pen, ink and paper. If I looked at a passage too long, the two *prelati* would snatch the book out from my hand." The excuse for this interference was that the Vatican itself was preparing to publish the manuscript, which it did in 1857, in an edition so inaccurate that it is the perfect example of how not to publish a manuscript.

Nine years later, Tischendorf revisited Rome and received permission to study but not to publish the manuscript. But he could not restrain his hand, and he

ment. The text they published in 1882 has become in England and America the "standard" Greek text of the New Testament.

Not all manuscripts have won such rapid recognition. Near the end of December, 1899, Captain J. de la Taille, of the French Army, who was traveling in Asia Minor, found and bought the gold and purple Gospels of Sinope, which he took back to France with him. When he was discharged from the army, he kept the book in his home; and, as the book was of large size, he used it to press plants in. His heirs later sold it to a book dealer, who put it on sale in his window.

This manuscript, called Sinopensis, is one of the most luxurious of New Testament manuscripts. It was written about the sixth century on leaves of purple parchment in letters of gold. It is the only large-letter manuscript of the Greek New Testament written throughout in letters of gold. Moreover, many of its pages are illustrated with beautiful paintings whose colors are still bright. The text of the manuscript has been carefully studied and with the help of a score of other distinguished manu-

(Please turn to page 11)

BY ADVERTISING IN STREET-CARS, ON BILLBOARDS, IN NEWSPAPERS, PERIODICALS, AND BY OTHER MEANS, THE TRADE ATTEMPTS TO CULTIVATE THE DRINK HABIT. IT PICTURES EVERYTHING BUT THE FINISHED PRODUCT — THE DRUNKARD



H. Armstrong Roberts

DID I ever lie to promote prohibition?" asked W. E. (Pussyfoot) Johnson. "Yes, I have told lies enough for the cause to make Ananias ashamed of himself, *but I told them to sinners for the purpose of decoying them into the truth.*"² To Mr. Johnson, liquor was like a man-eating tiger—so dangerous to the human race that he would as little hesitate to deceive the beast as he would to shoot it if he had the chance and the skill.

With this phase of Mr. Johnson's method of attack I am not in sympathy. That liquor is our deadly enemy, that it is correctly called one of our three major national problems, I firmly believe. But I am as firmly convinced that resorting to lies is not the best method of combating the enemy. Lies about liquor, unscientific and sensational prop-

aganda about the awful condition of a drunkard's stomach and arteries have not frightened drinkers into sobriety. They have but muddled our thinking individually and nationally. It behooves us, the intelligent followers of a socially minded Christ, to take the trouble to get scientific evidence against alcohol. Such evidence, I believe, will lead to conviction and then to action in the present crisis.

Jung, the great psychiatrist, tells us that most of the evils of the world are due to the fact that man, in general, is hopelessly unconscious. For the most part, we are unaware of the evils of alcoholic beverages. Fathers and mothers are drinking, unmindful of consequences; fathers and mothers are furnishing drink to sons and daughters, unmindful of results. "What do we think about drinking?" is too often answered

in word and deed, "Oh, we don't think; we just drink."

Christianity is something more than a set of principles to be argued about and believed; it is something to be *done*. If you agree with this premise you can anticipate my answer to the question, How shall the church face the liquor problem? Yes, my answer is in deeds. As Christians you and I should study to get the facts about this problem and then we should do something about it. Such an attitude is both scientific and Christian.

The Post-Prohibition Problem

In facing the liquor problem today we face a situation different in many respects from that which existed before prohibition. Then we faced drunkenness, alcoholism, suffering of drinkers' families, and the open saloon. Today

² Cabot, *Honesty*, page 56.

The Truth About Intoxicants

By FANNIE B. HAYES¹

In Solving the Liquor Problem

THE TRUTH Will Prove the Most Effective Means

ple, behold the deterioration of our women, study the statistics of automobile accidents and fatalities, face the ravages of alcoholism, and remain indifferent to this question of liquor, passes my comprehension. What we face is 'a great chronic emergency.' We are so afraid of an emergency of fire that we spend millions of dollars annually to support fire departments in city and village. We so fear an emergency of pestilence that from the nation itself to the smallest hamlet, we have health officers to fight against disease. If we faced the emergency of an armed invasion from abroad, we would spare neither money nor lives to meet it. Yet here on our streets, at the thresholds of our homes, there lurks this chronic emergency of booze. The alarm bells are ringing. When shall we answer?"³

Face the Problem Honestly

You and I as Christians should answer at once. We should first inform ourselves with as trustworthy facts as we can secure. To know what science has to say about the effect of alcohol on our physical, mental and social lives, may change our whole approach to the problem. For getting these facts I recommend to you Dr. Haven Emerson's little book, *Alcohol, Its Effect on Man*. I consider it a classic piece of investigation. I like his scientific approach and his

mental honesty. In fact, Dr. Emerson pleads for mental honesty on the part of both wets and drys. In an article in *Survey Graphic*,⁴ he shows that both factions are dishonest. Both wets and drys refuse to accept facts which run counter to their convictions; both wets and drys ignore facts which run counter to what they want to think; both wets and drys pick and choose their facts, and quote only those which add up to their particular judgment. Allow me to restate his illustration here. He gives us two facts.

FACT NUMBER 1: "Alcohol, in moderate amounts, taken with meals and in suitable dilution by a healthy adult may be used during many years without apparently interfering with the health of the life of the individual."

FACT NUMBER 2: "When people use indiscriminately alcoholic beverages, even moderately in the ordinary social or medical sense, their death rate and the occurrence of sickness and its duration among them are at substantially higher levels than among non-users."

Both these statements are true—tried and tested. If you're a dry, the tendency is to discard the first and play up the second. If you're a wet, you will, no doubt, exploit the first and ignore the second. Such thinking, Dr. Emerson says, "disgusts the critical audience and confuses those willing to think and learn." We must accept both facts, and then *consider our loyalties*. Do you and I want self-indulgence, or do we want social good?

"Individual moderation is possible," continues Dr. Emerson, "but experience speaks out against the possibility that a thousand average men and women will judge wisely the amount, time and condition of their drinking." As Christians ours is a social outlook; we mustn't dodge that responsibility.

Five Authenticated Facts

Since there is such a welter of contradictory opinions about alcohol, its use and abuse, we have long needed such a body of scientific facts as has now

¹ Miss Fannie B. Hayes, M.A., is Senior Adviser for the Omaha Technical High School, Omaha, Neb.

³ "A Great Chronic Emergency," *The Christian Century*, December 15, 1937.

⁴ "Can Wets and Drys Bear the Whole Truth?" *Survey Graphic*, August, 1933.

we face these things and more. There is, in addition, the problem of dispensing liquor. Shall we advocate state control, or local option, or shall we favor the wide-open sale of liquor in taverns, cafés, restaurants, hotels and drug stores? Furthermore, to the problem of dispensing liquor we have added new social problems arising from the consumption of alcoholic beverages. These social problems include the cocktail custom, the tavern, cabaret and roadhouse, alcohol and women, alcohol and advertising, and alcohol and the auto.

Senator Sheppard made clear the present picture in an address published in *Signal*, January 14, 1939. "We find intoxicating liquors confronting men, women and children with the drink temptation in almost every place where the business of life is conducted. Women and children were denied admission to the old-time saloon. At present three times as many women and girls are working in liquor-selling places as there are women students in the public universities, colleges, and teacher normals of the country. Women customers of such places are becoming so constant and so numerous that to the old problem of the drinking father has been added the new problem of the drinking mother.

"There are now three times as many retail liquor establishments in the United States as there were before national prohibition. They are to be found in department stores, drug stores, hardware stores, food stores, shoe stores and restaurants. They are scattered everywhere—in residential sections, in rural areas, and in regions inadequately policed....

"Today the voice of the radio announcer calls unexpectedly into the family circle with the unsought advice to drink somebody's beer, somebody's wine, or somebody's whiskey. By advertising in streetcars, on billboards, in newspapers, periodicals, and by other means, the trade attempts to cultivate the drink habit. It pictures everything except the finished product—the drunkard."

John Haynes Holmes, writing in *The Christian Century*, declares: "How anyone can watch the life of our young peo-

been made available in Dr. Emerson's book, *Alcohol*. I call your attention to five of them.

FACT 1

Alcohol is a narcotic
which, by depressing the
higher centers, removes
inhibitions

A man takes a drink. The alcohol enters his stomach and most of it passes immediately into the intestines where it is absorbed into the blood stream. Evidence of alcohol in the blood stream has been found in from two to fifteen minutes after a drink has been taken. Once in the blood stream, it is sent bounding over the body every thirty-seven seconds, where it plays a depressing role, first on the brain and then on the nervous system. Suppose someone says: "Oh, I'm dead tired; I think I shall step into the taproom and get a Tom Collins." In a few minutes the person feels rested. Why? Because the alcohol has deadened the nerve which registers fatigue; the fatigue is there just the same. No energy was received from the pickup.

Mary Lewis Reed, R.N., in a publication entitled *Alcohol*,⁵ puts it this way: "When the nerves are affected by this narcotic the senses are less acute, for the victim sees, hears, tastes and feels less than usual.

"A drink when the individual is chilly makes him *feel less*—he feels less cold and therefore he thinks himself warmer; a drink on hot days makes him *feel less*—he feels less warm and therefore he thinks himself cooler; a drink of sociability makes him *feel less*—he feels less self-critical, less fear of talking too much or too foolishly; a drink when he is in pain makes him *feel less*—he feels less pain and so he thinks he is better."

FACT 2

Bogen and Hisey⁶ estimate
that with the average adult
two glasses of 4 per cent
beer will give a concentration
in the blood of one drop
of alcohol for every 1,000
drops of blood

With this amount the drinker becomes sociable and confident of himself. Give him four glasses of beer and he becomes talkative, careless, funny and tends to overdo things. Three drops of alcohol per thousand (six glasses of 4 per cent beer) make him see double and totter, while a five-drop concentration makes him dead drunk. What if the beer did make him forget his worry? Suppose it did make him feel like a million and appear the life of the party? It did not remove the cause of his worry, and it gave him at best only a forty-cent personality. Genuine personality, it should be remembered, costs more than that. Alcohol releases inhibitions and makes for social ease, but therein lies its gravest danger.

FACT 3

Alcohol does not increase,
and sometimes decreases,
body resistance to disease
and infection

Dr. Débove, once dean of the Paris Faculty of Medicine, believes that alcohol causes or prepares the way for many diseases. Dr. Alexander Lambert, of New York City, recently made public the fact that alcohol leads to permanent cell deterioration.

Sir Humphry Rollisten says: "Clinical experience shows that addiction to alcohol impairs the power of the body to resist infection. Thus from analysis of 3,422 cases of pneumonia, Dr. Courtenay Weeks found that the mortality was 50 per cent among excessive drinkers, 34 per cent among moderate drinkers, and only 23 per cent among occasional drinkers and total abstainers."⁷

FACT 4

Alcohol impairs reason,
will, self-control, judgment,
physical skill and endurance

Walter R. Miles, in his book, *Alcohol and Efficiency*,⁸ shows how alcohol affects the skill of trained typists. He took five trained typists through a series of carefully planned experiments. He gave them the equivalent of two glasses of 4 per cent beer. Their speed was reduced almost 4 per cent and they averaged 72 per cent more errors.

Suppose you are driving a car. You

⁷ Lecture on *Alcohol and Morbid Conditions* by Sir H. Rollisten.

⁸ Miles, *Alcohol and Efficiency*, page 93.

see something looming up ahead of you for which you should stop or slow down. You can put on your brakes in one-fifth of a second. But in the case of a drinking driver the time required to do so is two-fifths, three-fifths, or four-fifths of a second. Does one-fifth of a second make a difference? About eighteen feet if his car is going sixty miles per hour, and eighteen feet then may mean the difference between life and death in a car accident!

Illustrations might be multiplied from Dodge and Benedict, of Carnegie Nutrition Laboratory, from Durig and his mountain-climbing tests, from McDougall and Smith and their tests in precision. It is unnecessary. All science agrees that alcohol does impair reason, will, self-control, judgment, physical skill and endurance.

FACT 5

Alcohol causes important
health problems

Back in 1903 the Report of the Committee of Fifty told us that diseases of the liver, kidneys, heart, blood vessels and nervous system are most common from excessive or continued use of alcohol. More recent experience confirms this fact and adds others. Says Joseph Reinack, "Without alcohol the rural population of France would be practically untouched by tuberculosis. As it is, alcohol is destroying the peasantry of the healthiest and most beautiful regions."⁹

Professor Bollinger found in his investigation of 5,700 deaths that every sixteenth male in Munich, Germany, dies of Munich beer-heart. Only rarely in Munich did he find among the adult men a faultless heart or a normal kidney.¹⁰

Forel has made a study of alcohol and syphilis. His charts¹¹ show that 76 per cent of men and 66 per cent of women suffering from social disease were infected while drunk.

Dr. Arthur T. Bevan, of Rush Medical College, believes that the greatest single factor that we can control in the interest of public health would be the elimination of alcoholic drink. "This," he says, "is not tyranny—it is evolution, it is science, it is civilization."¹²

What are you to do about these undisputed facts? Pass them on. Inform yourselves further, and educate others.

The Need for Such Instruction

In our own high school I found through an unsigned questionnaire given

⁹ Joseph Reinack, *Contre L'Alcoolisme*, page 44.

¹⁰ Bollinger, *Die Tatsachen u. d. Alkohol*, page 379.

¹¹ Emerson, *Alcohol and Man*, page 192.

¹² Mary Reed, R.N., *Alcohol*, page 40.

⁵ Mary L. Reed, *Alcohol*, page 10.

⁶ Bogen and Hisey, *What About Alcohol*, pages 79-82.

to forty-eight girls in the upper classes that all but four belong to some church, but that of the forty-four churches listed one-third were doing nothing about alcohol education. In the remaining two-thirds, certain days were set aside for study, an occasional sermon on the subject was given, or the young people occasionally had a discussion about alcohol. Such discussions too often meant merely an exchange of ignorances.

In three-fourths of the homes of these girls liquor was available. Does this suggest a field for your activity? Seventy-five per cent of these girls see no harm in moderate drinking. Does not this situation suggest an opportunity for service? A recent study of 3,844 high-school Seniors from thirteen cities in eleven different states showed that 59 per cent of the homes from which these students came make alcoholic beverages available. Fifty-nine and nine-tenths per cent of these Seniors drink; 19.3 per cent were opposed; 27.8 per cent did not indulge, but they had no objection to others drinking. Figures are no less alarming when you study college groups.

Statements might be quoted from student leaders from Lehigh University, University of Southern California, Massachusetts Institute of Technology, Syracuse University, University of Illinois, Harvard, Yale, Princeton, Dartmouth, Brown, Ohio State, Notre Dame and the University of Chicago. They indicate that in these institutions the majority of the students drink.

Yes, young and old should know the facts. They should know, too, that 32,500 people were killed on our highways last year, with 60 per cent of the auto accidents caused by liquor. They should sense the vicious influence of liquor advertising through the press and the radio. Did you ever check the claims for alcoholic beverages made through advertising? Beers and other beverages are advertised as sources of "contentment, satisfaction, peace of mind, comfort, sense of well-being, inspiration, life abundant, cleanliness, honesty, character, spirit-lifter, relief, refreshment, solace, consolation." Are these "samples of truth" in advertising?¹³

Another fact worthy of our recognition is that crime, to which liquor is a major contributor, costs us fifteen billion dollars a year; education costs us three billion. Ought not something be done about that?

The public schools of St. Paul in trying to face the problem, recently took a commendable step. Through an unsigned questionnaire given to 700 high-school students, the superintendent hoped to find out what the young people did not know about alcohol. The questionnaire showed that 33 per cent of the students did not know that alcohol had absolutely no food value. Would it not

be a sensible thing to teach them the truth, especially since the distillers and brewers are daily indoctrinating them with untruth?

Only half of these young people knew that drinking leads to serious social problems. Only half of them understood the effect of taking alcohol in small amounts. Eighty per cent did not know how even small amounts of alcohol affect seeing, hearing, reaction time, and judgment. Eighty-three per cent could not explain how drinking results in deterioration of character and personality. St. Paul needs education about the effects of alcohol. So does Omaha. So does every American city. Why not begin that education?

If from our Sunday schools and from our pulpits came facts known to science and approved by reliable physicians, the conduct and social customs of the present and future generations might be changed. These facts should be set over against the misinformation which comes from distillers, brewers and distributors. The indifference, the mental inertia of parents, teachers, doctors and health officials must be overcome.

The Need for a Vital Christian Experience

Yes, education is exceedingly vital in solving this problem. But education alone will not solve it. We must have in addition a high moral idealism, a dynamic religion, a Christianity that is not dreamed about or argued about, but lived every day in the year.

I want to be tolerant and unemotional in my reactions. But how can one be tolerant when one has met the problem at relief headquarters, in the juvenile court, in the psychiatrist's office, before the insanity board, and in the psychopathic ward? It is hard to be tolerant when one has visited dives where the stuff is doing its demoralizing and destructive work. It is hard to forget what one sees in the environment of the bullpen, or what one feels as one rides in a police cruiser to rescue a young inebriate. I wish there were not so many professedly Christian homes with well-stocked cellars. Young people talk to me about these cellars. And I wish we might rid ourselves socially of the cocktail hour.

At a recent session of the Paris Academy of Medicine the cocktail was discussed. Professor Sergent is reported as saying on that occasion: "At my own clinic fully 80 per cent of the alcoholic cases that have come under my observation have been due to the cocktail habit. It increases the desire for alcoholic drink, particularly among women."¹⁴ I wish every American would, at this point, forget about "the abuse of his personal liberty." Personal freedom in a democracy has been defined in a book

"recently off the press as "an understanding of what is best for every one." I wish every father and mother would wake up and face facts, and work out with their boys and girls the better way. They will work with us if we are sincere.

I recently dismissed from a social affair three boys whose breath and conduct were telltale. They later told me they had had the liquor at their own dinner table. Is such a situation reasonable? Is it co-operative? Is it Christian?

Along with the need of scientific education comes the need of individual control, a most significant responsibility. Such control demands a vital Christian experience.

NEW TESTAMENT MANUSCRIPTS

(Continued from page 7)

scripts, it makes a causeway that connects the eleventh century to the fourth.

The gap the King James Version failed to bridge was due not only to lack of early manuscripts but also to ignorance of the language. It was early recognized that the Greek of the New Testament was not the language in which Plato wrote. Desperate theologians surmised that it was a special language, "the language of the Holy Ghost," devised by the Deity to the medium of revelation. The discovery of its true nature had to wait for the picks of Egyptian archeologists and the insight of a country preacher in Germany—Adolf Deissmann.

The last decades of the nineteenth century had seen increasingly frequent finds of ancient Greek papyrus (paper) documents in Egypt. Some of these papers were literary, but most of them were private documents—such as bills, receipts, petitions, law suits, letters, and records of marriage, divorce, adoption and death. Two young English scholars from Oxford, Grenfell and Hunt, early won pre-eminence in the discovery and publication of these papyri. Their work in one site alone uncovered enough documents to fill more than seventeen large volumes.

A subsidy from an American University made possible their work at ancient Tebtunis, where they hoped to find many more valuable documents. At first their hopes met with disappointment. They found a crocodile cemetery, but no papyri. The delay in striking the papyri caused serious discontent among the workers, for their wages were purposely kept low so that the payment of a small bonus would ensure their turning in all papyri found. One momentous day, a workman shouted in elation as his pick sank into a yielding substance which he felt sure was the long-sought papyri.

(Please turn to page 17)

¹³ "Alcoholic Problems," *National Forum*, page 7.

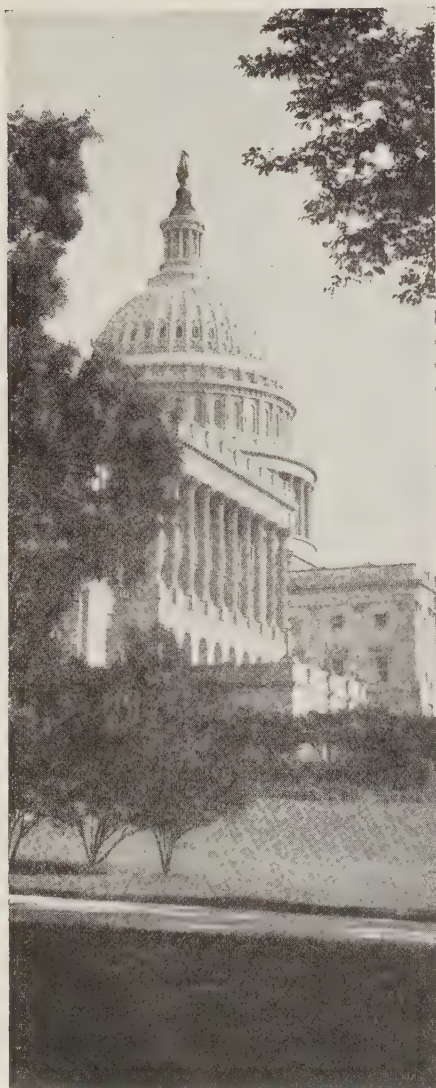
¹⁴ *Christian Union Herald*, March 18, 1939.

Can a Church GROW

in the Heart of a Big City?

By J. ELLIOTT FINLAY

In an era
that sees many
down-town churches
declining, decaying and
dying, it is encouraging
to find one—at the
nation's capital—
that is maintaining
a full program and even
increasing its membership!



LIKE a sturdy oak that sprang up in a forest and now spreads its sheltering branches over city streets, the Calvary Baptist Church, of Washington, D. C., looks back over three-quarters of a century of history and continues to thrive and to serve the busy city that has grown up around it. Perhaps it would be more accurate to say that it continues to thrive *by serving*, for today America's great cities will not long permit a church to occupy valuable space after it has ceased to serve.

Calvary Baptist Church is a famous church, famous for many reasons. Its present pastor, Dr. William S. Abernethy, has served as president of the Northern Baptist Convention and has spoken to thousands at important religious meetings throughout the nation. Its membership has included many famous people and now lists the name of Charles Evans Hughes. Numerous statesmen and high officials have occupied its pews. Men and women from all parts of the country have attended its services while visiting the nation's capital.

But fame provides very little motive power for maintaining a church, and Calvary Baptist Church does not depend upon it. Of course, Washington is not an ordinary city. It has a distinctive atmosphere, very different from most great commercial and industrial centers. In outward appearance it is a strikingly beautiful city, with all its broad, tree-bordered avenues, its quiet and spacious parks, and its hundreds of magnificent public buildings. But behind all that the visitor senses a definite moral tone in

the life of the city, and it is a compliment to the nation that its capital should be a city of churches and church-goers. Moreover, it is significant that one of the capital's great down-town churches should be a Baptist church.

In many ways Calvary is an old-fashioned church. Its main auditorium is one of those red brick structures so popular in the latter half of the previous century. Its members still turn out in sufficient numbers to maintain an inspiring Sunday evening service. The Sunday school attendance figures always show more adults than children. The mid-week meeting still emphasizes the value of Bible study, discussion and prayer. The church has made few changes in its type of organization, its plan of action, and its general goals and purposes. It has made no attempt to attract the crowds by means of sensationalism in pulpit or program. It has gone ahead, year after year, maintaining its usual services and activities—and *growing!*

The record of membership over the past fifty years looks something like this, in round numbers: In 1890, 900; in 1900, 1600; in 1910, 1800; in 1920, 2,700; in 1930, 3,100; in 1940, 3,400. Such growth cannot be explained by increasing population, for most of the city's increase has flowed out into the suburbs, and into the many newer churches of Washington. Neither is the church's growth a result of the natural increase of numbers within its families, for many families transfer to suburban churches as soon as the children are old enough to attend Sunday school. In-



DR. WILLIAM S. ABERNETHY, PASTOR OF CALVARY BAPTIST CHURCH SINCE 1921



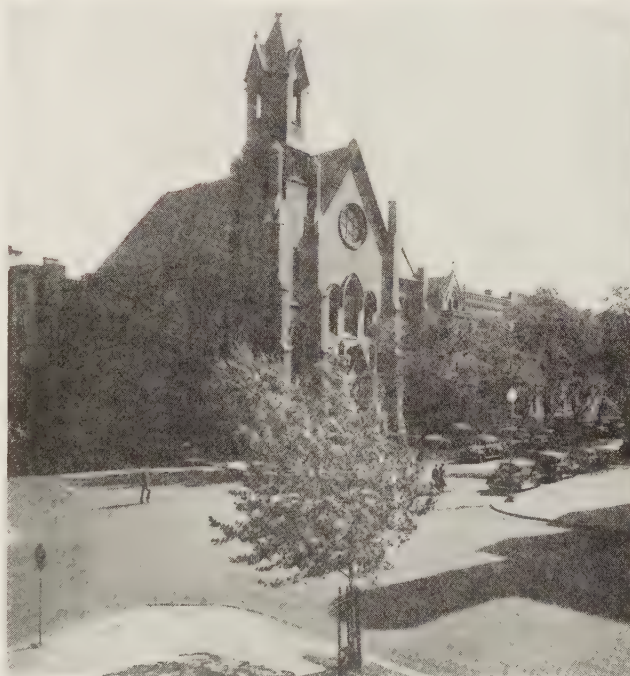
THE SUNDAY MORNING SERVICE CREATES A PLEASANTLY WORSHIPFUL ATMOSPHERE

cidentally, this latter fact explains the preponderance of adults in Calvary Sunday school.

Many who have heard the preaching of Dr. Abernethy might credit the continued growth of the church to him alone. His genial personality and friendly spirit inspire confidence and co-operation in all who know him. His simple, unassuming bearing in the pulpit is graced with contagious calmness and assurance. His preaching is neither highly emotional nor dryly intellectual in character; it is packed with sympathy and understanding, with human interest and divine inspiration. He conducts his services in a manner refreshingly informal but always in keeping with the dignity and seriousness of his high purpose.

All that is important, but probably more important is the content of his preaching. He preaches Christ, not the Christ of two thousand years ago, but the living Christ of present, personal experience. His sermons apply the vital and basic truths of Christianity to the human problems and concerns of the modern world. He conserves and interprets for his people those supreme values of the past which can help them to face life courageously and victoriously today.

Preaching alone, however, could not hold such a church together, much less keep it growing. Too many churches have died because their members were satisfied to sit back and listen to good preaching. Pastor and people of Calvary Church seem to believe in carrying



NOISY BUSINESS DISTRICTS SURROUND THIS QUIET CORNER



THREE DISTINCT SECTIONS OF CALVARY'S BUILDING MARK STAGES OF HEALTHY GROWTH

their Christianity into life—their own lives and the lives of others.

They work. They are loyal to their church and to its many affiliated organizations. The great majority of the membership now lives in the outlying districts and suburbs of Washington, some even in the states of Maryland and Virginia, but they make the long trip into the city to attend the services on Sunday and other activities during the week. The 42 mimeographed pages of the annual report list an amazing number and variety of activities. There seems to be something for everyone to do, and someone to do everything that needs to be done.

The people support the church with their money as well as their time and effort. When the Sunday school (often running over 1,500 in attendance) grew so large that it needed more space, a new educational plant was constructed; it was completed in 1929 at a cost of \$400,000 and even during the depression the indebtedness has been steadily reduced until it is now less than \$100,000.

The loyal spirit of the people may be due to the very fact that the emphasis of every department is placed not on the duty of supporting the church, but upon the obligation of the church and all its members to spread the gospel and to serve society. No group or organization within the church seems to exist for its own satisfaction alone; every one of them maintains numerous projects for extending the influence of Christ to the outside world. The missionary spirit predominates.

For instance, most of the Sunday school classes for young people and adults are organized classes that maintain complex programs of their own, affording their members a wealth of opportunity for developing and exercising their talents and for enjoying social activities together. But all of them are engaged almost constantly in doing things for others. Some of them accept responsibility for the support of specific individuals in orphans' homes and other institutions, or for the presentation of educational, social, or religious programs in those institutions. One class of adult women gives more than \$3,000 a year to missions and \$1,500 additional to charitable and educational causes. One class of 33 members made 690 personal calls during the year. Other classes send children to summer camps, take friendly interest in underprivileged families, assist unemployed individuals in finding work, and collect and distribute clothing to help the needy. One class provides for the transportation of small children to and from Sunday school.

Another secret of the growth of Calvary Church is the fact that, although it is almost top-heavy with adults, the young people are given a prominent place in the whole church program. Dr.

Abernethy understands and appreciates young people, and recognizes them publicly at every opportunity. In fact, once each year he turns over to them the administration of all church affairs for an entire week, known as Youth Week. During this week the young people select individuals from their ranks to take office as deacons and deaconesses, trustees, church officers, Sunday school officers and teachers, and even as pastor and assistant pastor. During the week they hold board meetings, conferences, and committee meetings and consider all the official business of the church, incidentally learning more about their church than most of the adult members know. On the closing Sunday of Youth Week all the services are under the direction of the young people, who take the places of adults in every phase of activity. The young man designated as pastor preaches the morning sermon, and the temporary assistant pastor preaches in the evening. Adults and young people alike consider this an annual feature of greatest interest and importance.

The young people's unions—Junior, Intermediate, and Senior—like all the other departments of the church, have a vision of service, a sense of responsibility to others. The older group recently undertook the financial support of a native worker on a mission field in China. But these young people do not overlook opportunities for service at home. A most unusual project of their own is what they call the Happy Hour programs. Each week they prepare and present a special program for Negro children of the city. They show motion pictures, both educational and entertaining, conduct singing and arrange special seasonal features. This program they present each week in their own church for the Negro children of the vicinity, and also in three Negro churches in other neighborhoods, according to a regular schedule. The young people who conduct these programs are as enthusiastic about the plan as are the children who attend them, and the total effects in establishing understanding and sympathy between races are beyond measure.

The church itself, apart from its many departments and affiliated groups, is imbued with this same ideal of service. The entire church membership is divided into fifty groups, according to geographical districts, each with its designated persons responsible for calling on the sick and on prospective members. Beyond that the church employs two full-time visitors who go into the homes of Sunday school children and church members and also investigate every reported case of poverty or misfortune. The board of deacons administers a considerable fund for relief purposes, providing milk for babies that would not have it otherwise, and distributing groceries, shoes and clothing in cases that are not cared for

by other agencies. Such relief is an essential part of the church's service, for many needy persons (white, Negro, and Chinese) live in the immediate vicinity of the church.

Every two years the church engages a young seminary graduate as assistant pastor, gives him valuable training and experience, helps him to find a permanent pastorate elsewhere, and then takes on another graduate in his place.

A recent development in the program of Calvary Church was the inauguration of the Westminster choir system and the appointment of a full-time minister of music, beginning in September, 1939. Plans call for the ultimate development of seven choirs within the church, comprising 400 singers, and already a gratifying response and participation are evident. Every member of the adult choir receives a half-hour vocal lesson each week, and the minister of music conducts regular classes in sight-singing, voice, directing and children's singing. The entire membership recognizes the value of this new ministry of music, and its tremendous advantage to individuals and to the church as compared with the former plan of depending upon a paid quartet for all of the special music in the church services. There has been a noticeable improvement in the congregational singing, and the many choirs and classes afford an entirely new avenue of self-development and unselfish service for hundreds of individuals.

In all of this activity the members of Calvary Baptist Church do not miss opportunities to be sociable, and the large size and scattered homes of the congregation do not prevent them from getting acquainted. Every Sunday morning, immediately after the close of the worship service, pastor and people gather for a half-hour of informal fellowship in the large room beneath the auditorium. Here every effort is made to make new members feel at home and to help them get acquainted with others. There are few other social affairs for the whole church, but the various departments, classes and affiliated groups afford ample occasions for fellowship and wholesome entertainment for individuals of all ages and interests.

Unusual provision is made for the deaf members of Calvary Church. A thoroughly organized Deaf Department is maintained, with a regular Minister to the Deaf who preaches in the sign language every Sunday evening to a congregation that varies from 15 to more than 50. More than 100 members are enrolled in this department, and they enjoy monthly socials and carry on other activities.

Calvary Baptist Church is thus a beehive of activity, but not aimless activity. It is motivated by Christ's ideal of service and is the natural expression of a firm faith in the adequacy of Christ's gospel for every human life.

Giving Help Where Help Is Needed

By FRANK A. LINDHORST¹

THE trunk of the car was loaded with baggage. The driver was the only occupant of the car. If one had examined the contents of the trunk he would have found a small grip of clothes and personal belongings, enough for a seven-day trip. In addition, a small packing case full of books, pamphlets, notebooks and leaflets; a case containing a stereopticon projector, a projection screen, another case of stereopticon slides; a zipper brief case containing miscellaneous papers and notebooks; a flat case containing mounted pictures and posters; several rolls of white paper to use in place of a blackboard; a large cardboard carton of sample lesson materials; and five quart cans of auto oil.

If one had questioned the driver, the reason for such preparation would have become clear, for he was a field counselor for one of our denominational boards of education. The whole state was his territory. Churches had called for help and he was on the way to give it.

He had a family at home with whom he would gladly have spent the time; but this was his task. He was devoted to it. There probably were letters on his desk at the office waiting for reply, some perhaps contained appeals for help. In fact, in his brief case were a number of letters which needed a reply. He hoped to answer them that night at the hotel.

On His Way

Let us follow this man as he goes on his way. Perhaps we can discover just what he is about.

His first stop proved to be a medium-sized county-seat town of 10,000. The church of his denomination in that town has a membership of about 500. It was Saturday morning, 8:30 o'clock, when he arrived and began to unload his materials and equipment. The pastor was ready for him. "I'm glad you got here safely," he said. "Traveling on the highway is dangerous in these days of free-flowing liquor. We've reserved a room for your meeting—it's nice and light and airy. And we have your tables ready. The primary teachers will be here at 9 o'clock. When I asked them if they would come at 9:00 or 9:30, as you suggested, they said: 'Oh, let's come

Up and down the land, day in and day out, go the directors of Christian Education, giving help to the local churches. The American Baptist Publication Society, in co-operation with the Baptist State Conventions and City Mission Societies, has upon its staff 32 employed directors and 25 volunteer directors—57 in all.

at 9:00 and get all we can. Besides, if the junior teachers are coming at 10:30, that will give us only an hour and a half.' So I look for them to be on time. Can I help you with those grips?"

And so the materials were arranged by age groups, where the field counselor could quickly refer to them and where the teachers could easily find them. A blackboard was placed ready for use, as well as notebook paper. The counselor records what the teachers say—any suggestions that are made—and later submits these with his own recommendations to the Sunday school board of that church.

Until the teachers came the pastor and the counselor talked. The pastor already had sent him a questionnaire filled out with much valuable advance information. Their conversation, therefore, centered on items which were not clear, so that the counselor might have an adequate picture of the situation.

In a short while the teachers of the primary department were there, seated around a table and talking with the counselor. Questions concerning lesson materials, worship procedures, training opportunities for teachers, and how to keep in touch with the homes, were raised and discussed. At first the counselor asked the questions, later the teachers. By the time the hour and thirty minutes had passed, the junior teachers had arrived.

Five minutes' rest, and the counselor met the junior group. After lunch came the kindergarten teachers, and after an hour and a half with them, the junior high teachers. That evening the youth and adult leaders, including the officers of the young people's society, met with the counselor. This group spent two hours and a half in a very valuable conference.

A Busy Sunday

Sunday morning found the counselor making a quick survey of the departments of the church school in action. During classtime he gave a brief talk to all the adults, interpreting to them the United Christian Adult Movement. He hoped that the adults in that church would carry on a program of Christian action. He occupied the pulpit during the public worship hour, preaching on the need for Christian education.

At 3 o'clock in the afternoon he met all the church-school officers and teachers, interpreted his impressions of their program, and recommended next steps which he hoped they would take. A session in the young people's society and a stereopticon presentation in the evening, in which he interpreted the total program of Christian education, completed the day. Months afterward letters were still coming from the pastor and teachers expressing their appreciation and asking for additional suggestions as their program moved forward.

On His Way Again

Monday morning, and he was again on his way. That afternoon he met with pastors from fifteen different churches to discuss ways and means by which a pastor can improve the program of Christian education in his church. Some of the pastors went home with new courage, for they had found a helpful manual among the materials on display and they had heard their problems seriously considered by the group.

The next day we found him in conference with only nine persons, and listening, we discovered that they were better trained than the average teacher. They were sitting around a table, discussing the objectives of the church, materials for teaching, and problems which they would meet when they themselves visited churches. For these nine persons were to comprise three teams and on the four days following they would visit three churches each day to give help in selecting and using teaching materials. All that day these persons worked steadily, "up-to-dating" themselves and planning how they would proceed with the teachers in the churches they were to visit. That night they met with the teachers of the church in which their planning conference was being held. The next morning they evaluated what had been done the night before, and by noon they were on their way to other churches.

(Please turn to next page)

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The Teacher's Workshop

Suggestions for the January Workers' Conference

By DOROTHY W. PEASE

THERE may still be some teachers who say, "I have my Bible and my quarterly, and that is all I need"; but most teachers, rightly, realize that they can make the course they teach more alive if they know something of the historical setting of events, something of the Jewish customs referred to, and something more concerning the meaning of the less familiar words and expressions. They know, too, that there will be less inattention in the class and more regular attendance, if they understand the mental development of pupils of the age they are teaching. A workers' conference may be planned to give help in this matter.

Fellowship Period

During this informal fellowship period, a Bible quiz may be given. Ask those present to name the characters suggested by certain objects, such as gourd, ladder, and sheet; or ask them to name the Bible book in which each of twenty familiar verses occurs.

Worship Theme: "The Bible, Enduring Truth"

HYMN. "How Firm a Foundation."

POEM. "The Anvil—God's Word" (Quotable Poems, Vol. I).

SCRIPTURE. Psalm 19:7-14; Matthew 5:17-19.

PRAYER.

HYMN. "O Word of God Incarnate."

Conference Period

The objective of this conference period must be determined before the discussion is outlined. Is it to create more interest in the workers' library? Is it to bring recent publications to the attention of the teachers? Is it to acquaint the workers with the vast amount of material that is at their disposal?

It will be helpful to prepare mimeographed classified lists of the books in the workers' library, and also of suitable books that may be secured from the public library. The church librarian might call attention to a few of the books and give a review of one of the most recent. *Art and Character*, by Bailey; *Use of the Bible with Children*, by Smither; *Personality Development of Children*, by Chave; *Living Religion*, by Hart; and similar books might be mentioned.

Another plan would be to have three of the teachers present the program, each being responsible for one type of material. The first might display bibli-

cal reference material. He might begin by contrasting the wealth of material today with the meager materials fifty years ago; then exhibit a Bible (the foundation of all true teaching), a concordance, a Bible dictionary, a good one-volume commentary, a history of Bible times (such as Goodspeed's *Story of the Bible*), and a book explaining Jewish customs (such as Rosenau's *Jewish Ceremonials and Customs*).

The second teacher would then mention books and magazines having to do with child study and teaching methods. Included in such a presentation might be *Teaching Religion Creatively*, by Myers; *Teaching for Christian Living*, by Vieth; *Improving Your Teaching*, by McKibben; and *New Trails for the Christian Teacher*, by Smith. Such magazines as BAPTIST LEADER and *International Journal of Religious Education* should be mentioned.

The third speaker might assemble art materials and give their sources: (1) Art Companies (such as Perry Pictures, Malden, Mass.; W. A. Wilde, Boston, Mass.; and Art Extension Society, Westport, Conn.). (2) Books such as *The Gospel in Art*, by Bailey, and *Christ and the Fine Arts*, by Maus. (3) Magazine pictures of Bible lands or mission fields. (4) Maps. This speaker might speak briefly on the use of pictures in teaching. (See *Use of Art in Religious Education*, by Bailey.)

Each of the three speakers will need to keep within a definite time limit. Furthermore, they should present only those materials that will prove most helpful. Too broad a scope will lead only to confusion.

Such a workers' conference should result in more reading by the teachers. Above all, it should inspire each worker to make a larger use of the materials which are available and which are designed to help him become a better officer or teacher.

GIVING HELP WHERE HELP IS NEEDED

(Concluded from page 15)

The counselor saw them leave, then packed his belongings and was off again. But that day he had sent nine persons to visit churches. They were well prepared to meet the problems that would come before them. Nine new counselors were on the way!

With Workers of Other Denominations

Thursday found the field counselor with a new group—meeting with the field counselors of other denominations in his state. Five of them in all: four were denominational workers and the fifth an interdenominational man, executive secretary for the state. When we asked our field counselor why he met with this group, he replied that he did so for two reasons. First, he had found that his churches made better progress when churches of other denominations also improved. Furthermore, he felt that his denomination could not hope to build a new world alone.

So we listened to discussions and plans in this group—plans for training the vacation church school leadership for the whole state; plans for providing leaders for neglected areas, town and country; plans for meeting with other character building and welfare agencies; for financing the state program; and for the wisest use of the time of all the group. We heard such a statement as: "With only six of us giving our time to this state, we should make our work count for the most. We overlap too much in our efforts." As a result of this discussion, a definite program was launched and schedules were cleared.

With Youth Leaders

On Friday, another group was reached by our counselor. These were representatives of youth. A few adults also were present. This group was interested in ways and means by which they could stimulate and carry forward the program among young people. A training conference for youth officers was planned, to be held at a campsite in the state. A peace conference was agreed upon, details worked out, and responsibilities assigned to various members of the group. After the counselor had taken a picture of them at work, the group adjourned. He would use this picture to interest other groups. This group will be glad to see it, too, the next time they meet.

A Challenging Task

As can be seen from the above, the field counselor faces different kinds of situations, but all with a common purpose—to help the church to interpret Christian teachings to persons, and to guide persons in the practice of Christian living. Whether the group is large or small makes no difference to him. Wherever there are persons, he has the urge to give assistance.

In one state there are 2,500 churches of various denominations. In the United States there are approximately 206,000. But they are much alike. Leaders are scarce, and the character and personality of many of those who serve need strengthening. Many do not understand

persons or know how to guide them. Problems of equipment are numerous, ways of training leadership are needed, inadequate or poorly selected materials sometimes are used, students are not interested in what the church school seems to be trying to do. More than this, persons are confused amid the numerous social issues today. Race prejudice, war and national hatred, crime and other subtle and brazen influences are at work. The church needs help to combat them.

The field counselor seeks to penetrate these problems and difficulties, and to show leaders a new horizon. He makes many mistakes, but he has sufficient success to make the calls for his service more numerous than he can fill. Christian education today must recruit an even greater number of professional and volunteer field counselors to meet the needs of our thousands of churches and communities.

A Teacher Speaks

By Basil Miller

I KNOW as much about the lesson that I teach as any other teacher on the staff. I study carefully every assignment, read new books, and take leadership education courses.

I visit my absentees. When a pupil is sick I take flowers, gifts, remembrances. I never fail to follow up a prospective pupil. I co-operate with every plan presented. I do not want my own way. I work with others gladly and easily.

But am I spiritually minded?

I have made my program seem one of intellectual effort, rather than spiritual exploration. I have forgotten that I am to train in character rather than stuff the mind.

I am not dead-in-earnest about winning souls from my class to Jesus. I seem to be at a loss when it is necessary for someone to speak to a pupil about opening his heart to the glad entrance of Jesus.

Is it that I am good, but not spiritual enough to win a soul?

Oh, for that passion which I see others carry with them in their soul-winning work!

By the grace of God I will never— from this time on—miss an opportunity to speak to a pupil about Jesus, about salvation, and purity.

My daily prayer shall be: "Make me so like thee, Master, so tender and loving, so pure and holy, that my life will lead others to thee."

■
We cannot change the world by changing systems; we can only change it by changing lives.—RUFUS M. JONES.

New Testament Manuscripts

(Concluded from page 11)

But a few minutes later he was gazing in disgust at yet another of the many crocodiles uncovered by the expedition. In exasperation he gave the defunct reptile a vicious blow which ripped it open and revealed to his astonished gaze that it was stuffed with papyri—the waste paper of ancient Tebtunis! Thus it came about that the first volume of the publication of Tebtunis papyri contains an index unique in manuscript study—an index of crocodiles; e. g., Crocodile No. 1, manuscripts 1-26; Crocodile No. 2, manuscripts 27-40; etc.

Before the crocodile index was published Deissmann left his country parish on a visit to a friend who was pastor of a city church. In his friend's study, his attention was drawn to several volumes of recently discovered Egyptian papyri. As he read them, he felt a haunting sense of familiarity with them. Since then, he has shown convincingly that the language of these private, informal, conversational documents is the language in which the New Testament was written. On his discovery, the modern study of New Testament grammar and vocabulary is built. Due to it, all our grammars and lexicons have been rewritten in the last thirty years, and "modern speech" translations—like those of Goodspeed and of Moffatt—have tried to reproduce the simple flavor of the language of the Greek New Testament.

In the late 1920's it was becoming a habit for biblical scholars to say that there would be no more important discoveries. But the papyri have been teaching us humility, for New Testament manuscripts—especially on papyrus—have been turning up with bewildering rapidity in the last five years, and each one has been more ancient than the one preceding.

In 1933 and 1934, Sir Frederic Kenyon published the Beatty papyri, purchased some time before from a dealer in Cairo. At the time of this purchase, the oldest sizable manuscripts of both Old Testament and New Testament in Greek came from about A.D. 325. But this new find contained some second and third century manuscripts of the Greek Old Testament, and parts of thirteen New Testament books written in the third and fourth centuries. The most important New Testament item was ten pages of an early third-century volume of Paul's letters. Scholars hardly had begun their study of these documents, when in 1935 Professor Henry Sanders, of Michigan, published thirty more pages of the same manuscript of Paul's letters. And the discovery of

forty-six additional pages recently has been announced from London. Thus Paul's letters have been carried back to within approximately a century and a half of the autographs.

The sensation caused by the announcement of the Beatty papyri as "the earliest Christian documents" had not yet subsided when the daily press carried a story of the acquisition of a "New Gospel" by the British Museum. In a collection of papyri purchased from a dealer in the summer of 1934, were found three fragmentary leaves of a second century Gospel. The experts have agreed on a date about A.D. 160, and New Testament scholars are of the opinion that the author of the "New Gospel" used all four of our New Testament Gospels as sources.

But the British Museum papyrus held the position of "earliest Christian document" for less than a year. In 1920, B. P. Grenfell had purchased some papyri in Egypt for the John Rylands Library of Manchester. His death a few years later made it impossible for him to publish these documents as had been planned, and the responsibility for their publication was assumed by his associate, A. S. Hunt. Professor Hunt, however, died in 1934 without accomplishing this task, and it was not until 1935—fifteen years after the acquisition of the papyri—that C. H. Roberts published from this collection the newest "earliest Christian document." This was a piece of one page from John's Gospel. This page has been dated by the experts as earlier than A.D. 150.

Though the discoveries already have carried us far back of the eleventh and twelfth century manuscripts which Erasmus had, the scholars do not expect to see the gap completely closed (they are agreed that the autographs are too much to hope for); but they do hope to find extensive second century copies of the Scriptures. From them it will be possible to prepare a still more accurate edition of the Scriptures.

■
"MEN whose lives were shaped by the Bible laid the foundations of American freedom. This marvelous Book has moulded earth's loftiest characters. It meets the deepest need and every need of every man. It charts the only path to real and lasting success. It reveals man's only way of salvation, and it is the world's best business book. Dig in it as for gold and you will secure treasure of value and extent beyond any calculation."

The Christology of the New Testament

By J. W. BAILEY

*Professor New Testament Interpretation,
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Anyone who tries to keep in touch with current thinking knows that a vast deal of confusion exists in Christian circles today. Many inside the church as well as outside of the church have lost their sense of certainty. The writer of these words believes that at the very center of this uncertainty and confusion is a loss of the conviction of a true revelation of God in Jesus Christ. He believes also that we shall not return to certainty and conviction until we return to the essential New Testament message about Jesus Christ. It is the purpose of this brief statement to set forth as simply and as clearly as possible this central conviction reflected in the writings of the New Testament concerning Jesus Christ himself. A full statement cannot be attempted here but the core of the message is sought. It is sometimes spoken of as "the high Christology of the New Testament."

In the writings of Paul we find certain great passages of tremendous meaning and importance. In the eighth chapter of Romans Paul sets forth the truth that the whole cosmic process is shot through with the *redemptive purpose* of God. He tells us also that the Spirit of God "casts in his fortunes with us in our behalf" (8:26) in order to bring this redemptive purpose to completion. He further declares that the purpose of God is that he shall bring into full realization a community of persons who shall conform to the very image of his Son, Jesus Christ. This Son he has given up for us all and with him will freely give us all things.

In Philippians 2: 5-11 we have the setting forth of Christ as being in the form of God, existing under the very conditions equal to those of God. This One became truly incarnate in human life. Being found in the fashion and very reality of man he humbled himself and became obedient, even to the very limit of death, yea "the death of the cross," wherefore God has exalted him at his right hand and given him the name which is above every name.

In Colossians 2: 9; 1: 15-20 Christ is represented as the one in whom there dwells all the fulness of the Godhead bodily. He is the very image of the invisible God, the one in whom and through whom God works in creation, revelation and redemption. He is the

"firstborn of all creation." At first reading this might be thought to suggest that he was included by Paul in creation. But a study of the word "firstborn" as found in the writings of the time, and of this entire context, makes it very clear that Paul means that Christ is "pre-eminent in respect to all creation." He is not included in creation, but is apart from it and above it and active in it.

Paul is here projecting his thought against the idea of certain false teachers of his time that there were many intermediaries between God and man, and these intermediaries were there to hold man and God apart. Over against this idea Paul declares that there is only one mediator between God and man, namely Jesus Christ. In him there is all the fullness of God, and God has given him in order to bring man and God together. That is to say that he who comes to Christ finds that in the very same act and the very same moment he has come to God. One does not come to Christ and then look around to find his way to God. To come to Christ is to come to God, and to be in the fellowship of Christ is to be in the fellowship of God.

In Hebrews the same ideas are expressed in somewhat different language. Hebrews 1: 1-3 sets forth the basic truth in very condensed form. Jesus was the Son of God, the one through whom God made the worlds. He is the "express image of the substance of God." This means that he is the expression of the very nature of God. He is also the "shining out of the glory of God." This means that he is the manifestation of the character of God. The glory of God is the overflow of the character of God (Isa. 6: 3). So, according to Hebrews, the innermost reality of God is revealed in Christ, and the innermost character of God shines out in Christ.

In the Gospel of John the same general thought is presented. It runs through the entire Gospel and is found in condensed form in the Prologue, 1: 1-18. According to this statement in John, Christ was the eternal Logos become flesh, that is, man. He had in him the very life of God, and he was the one through whom all things have come into being. He was also the true light that lights every man coming into the world. As Logos, or Word, he was in the beginning with God, and he was of the

very nature of God, "And the Word was God." As the only begotten of God he had set forth and revealed the God whom no man had ever seen, and who, by his nature, was invisible.

Any careful reading of these different portions of the New Testament indicates that though the occasion faced by each of the writers and the explicit language employed for each occasion varied, yet the conception is in essence the same in all. In Jesus Christ we have the absolutely different and the perfect revelation of God. Not that He is God, the Father; He is the personal manifestation of God himself in the flesh, God the Son. Paul speaks for all when he says that "God has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This is what Christ meant to them. This is what he must mean to us and what we must teach.

Baptist Axioms

1. Theological:

The holy and loving God has a right to be sovereign.

2. Ecclesiastical:

All believers have a right to equal privileges in the church.

3. Religio-Civic:

A free church in a free state.

4. Religious:

All souls have an equal right to direct access to God.

5. Moral:

To be responsible, men must be free.

6. Social:

Love your neighbor as yourself.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.—Matthew 7: 25.

PICTURES THAT INSPIRE

THERE is a great influence to be derived from looking daily at the portraits of great men. Such pictures, hung in a pastor's study, will be a constant source of inspiration. These pictures may be changed from time to time. During the period that each portrait is on your wall, make a study of the face and the character expressed. Get the facts about the person's life and work and try to learn the secret of his power. Then tell others about him.

Children's Leader

Miss Jane REMAKES Her Program

By ELEANOR VAN GILDER



IT had been what the children's division superintendent termed a "hectic" Sunday morning. Despair and discouragement were plainly written on her wrinkled forehead. The usually twinkling eyes were very close to tears. Her sister Anna looked at her speculatively. "Jane," she said, "you're getting to be a nervous wreck. There's no sense in having every Sunday in your life ruined. Those children aren't worth it."

"But Anna, they are worth it, and I love them so. But if only I could feel that I was getting somewhere! Sunday school becomes more of a nightmare every Sunday. This morning during the prayer, Johnny Long pushed Bobby off his chair, and you can just imagine the commotion. Then, while we were trying to learn a new song, little Julia Billings started marking over the board with chalk and distracted everyone's attention. When Mrs. Hill started telling the story, I felt I could just sit back and relax—"

"She is a wonderful story-teller," interrupted Anna. "And all the children love her."

"Yes," resumed Jane, "but even Mrs. Hill failed to get her story across this morning. Bobby and Johnny got to fooling again, and I had to go and sit between them. By that time, David had slipped to the cupboard and found a toy car and began banging on his chair with it."

"Well, he's too little to know better, but Johnny and Bobby ought to be spanked."

"But Anna," remonstrated her sister, "you just can't do that in Sunday school. If you did, the children would just stop coming. I talked to Bobby and Johnny afterwards. Johnny says he hates church and wouldn't come if his father

didn't make him. It's a shame, too—such a fine little chap! He says he just gets tired of sitting still and never doing anything he likes to do."

"What does he like to do?" questioned Anna.

"I asked him that, too. He likes to hammer and make things, but you know I can't have him pounding away on Sunday morning. And Bobby says he doesn't like to sit with the babies and sing baby songs. You really can't expect those eight-year-old boys, who can read and write and do things, to enjoy being in the same group with the nursery class. But we can't separate the groups unless we send some to the basement, and that is quite too damp and musty for children. There must be some way to solve the problem—but how?"

All week Jane pondered. Time after time she sat down to make plans for Sunday, but no program was formulated. Little tots just couldn't be expected to sit still for a half- or three-quarter-hour worship program when they were already tired from sitting through the opening half of the church services. Even the primary children were restless and inattentive. It was far from easy to formulate a program adjustable to such a range of age groups—one that would provide relaxation and at the same time show definite results in Christian growth.

Friday came, and with it the first light snowfall. After school the twins from next door came visiting. "See!" said Betty, "I'm a snowflake!" With arms raised at her side, she glided gracefully about the room. Benny followed. "Come on! Go faster! It's snowing hard!" he shouted gleefully. Suddenly Miss Jane had an idea. All Friday evening she planned eagerly. Early Saturday morning she borrowed a mimeograph and busily thumbed through her

Bible, the children's lesson-papers and songbooks. Sunday she was ready.

On the walls of the children's room were pictures—one of the snow, one of a child praying, another of the Pilgrims going to church. Near the piano was a table on which reposed an open Bible and above it the picture of "Christ Blessing Little Children." Miss Jane was ready to greet each child as he came from the church auditorium. As she helped care for coats and overshoes she observed the children. Only a few adventurous ones went to look on the table or to examine the pictures. The others went immediately to their chairs as months of training had taught them to do.

They were ready for Miss Jane to begin a solemn invocation. Instead she said brightly, "Did you ever wish that you were a snowflake—a big, white snowflake falling gently or whirling in the wind?" They were listening. "Shall we let the piano tell us what to do? When the music is soft and low, we will tiptoe slowly, and as the music grows faster and louder, we will hurry and whirl around in the breeze." In a moment they were ready, those quiet, soft little snowflakes. How gracefully they glided, how joyously they whirled! Then, as the music grew very soft and the snowstorm was over, Miss Jane began singing, "Winter day, frosty day, God a cloak on all doth lay." The older children sang, too. Then they talked of the pictures, of Thanksgiving, of the Pilgrims. They wanted to pretend that they were Pilgrims going to church, too, and so the little group gathered together. Just then two little boys who had been playing outside entered carrying toy guns. Disapproving sincerely of such toys for children, Miss Jane, a week ago,

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MATERIALS for use in the CHILDREN'S DIVISION

Suggestions for the January Workers' Conference

By DOROTHY W. PEASE

A CONFERENCE on materials will lend itself to development in so many directions that those responsible for the planning should consider them all in the light of the needs of their particular situation, and then prepare for the conference on the basis of the one plan selected.

Doubtless the school is using Keystone Graded Lessons already. If not the conference theme should be "What Curriculum Materials Should We Use, and Why?" Someone should be prepared to tell why graded lessons are best, the Keystone courses should be on exhibit and the leader should explain their plan and purpose. A letter to the Department of Christian Education of The American Baptist Publication Society will bring leaflets and other helps for your conference, including an attractive new free pamphlet, "Keystone Graded Courses." Returnable copies of the Keystone Courses may be secured from the Publication Society.

A second plan would be to consider how to select and use certain materials that are basic to any program of Christian education. Brief ten-minute reports might be given by different ones on such subjects as Bible material, pictures, songs, and poetry. Help for preparing these assignments will be found in *Guiding Nursery Children in Home and Church*, McCallum; *Experiences in the Church School Kindergarten*, Moore; *Teaching Primaries in the Church School*, Smither; *Teaching Junior Boys and Girls*, Eakin; *Guiding Nursery Children*, Keyser; *Teaching Beginners*, Shields; *Teaching Primary Children*, Martin; *Teaching Juniors*, Norton.

Still a third plan would be to subdivide into small groups of department workers. In this case the superintendent of each department would plan to guide her own workers in a study of the materials available for enriching their own work and supplementing their course of study. The leaders should have on hand for study and reference the series of free leaflets entitled "Materials for Church Work with Nursery Children and Beginners," "Materials for Church Work with Primary Children," "Materials for Church Work with Juniors." These may be secured from The American Baptist Publication Society. Copies of the supply catalogue, "The Church

and Sunday School Builder," should be available for each group.

Suggestions for the different groups follow

Nursery Class

The basic course, *Guiding Nursery Children in Home and Church*, McCallum, will, of course, be available with the picture set, "Nursery Stories," and "Letters to Parents." *Three Years Old*, by Danielson and Moore; *Nursery Class Teaching*, by Lloyd; *Ways of Working in the Nursery Department*, Warren; *I Wonder*, Munkres; *Guiding Nursery Children*, Keyser; and *The Little Child and His Crayons*, Moore, should also be available.

Large crayons, large sheets of newsprint paper, colored paper, wrapping paper, blunt scissors and paste are essential materials. Large blocks, toy animals, small carts or trucks, toy milkcans or farm produce, dolls, doll's house or doll's bed, table, chairs, and dishes may be used in teaching many lessons. Nature materials may include a window-box, plants, aquarium, birds' nests, shells and similar objects. Picture books for the children's use may be found at the ten-cent stores.

Beginner Department

The list of toys and work materials for the beginner group will be much the same as that for the nursery conference.

In addition these books should be available: *Guiding Kindergarten Children in the Church School*, Shields; *Experiences in the Church School Kindergarten*, Moore; *The Child's Approach to Religion*, Fox; *The Worship of the Little Child*, Baker; *Teaching Beginners*, Shields; and *When the Little Child Wants to Sing*.

Primary Department

The primary teachers have a large variety of materials. *Teaching Primaries in the Church School*, Smither; *Teaching without Textbooks*, Danielson and Perkins; and *Missionary Education of Primary Children*, Stoker, are books for teachers. *The Story of Jesus*, Gloria Diener; *Old Testament Stories*, *Prayers for Little Children* and *My Own Book of Prayers*, Mary Alice Jones; *When*

Jesus Was a Little Child, Mary Gerard; and books of poems for sale at ten-cent stores are excellent books for the browsing table. *A Child's Grace*, beautifully illustrated with full-page photographs, the *American Standard Bible Readers*, by Moore, Smither and McArdle, are also good browsing-table books.

In addition to the handwork materials used in the kindergarten for creative work, the primary children may use occasionally partially prepared materials, such as built-up panel posters, diorama posters and a "Stand-Up Village of Palestine." If blackboards are not available for each class, easels with pages of newsprint paper tacked on them may be used.

Materials for a worship-center and a place of offering should be selected—a worshipful picture hung on a richly colored hanging and an open Bible for the one, a picture suggesting giving and a dignified receptacle for money for the place of offering. A Chinese brass bowl and ebony base suggest missions and are quite inexpensive. Small vases of cut flowers may be used with either setting.

Junior Department

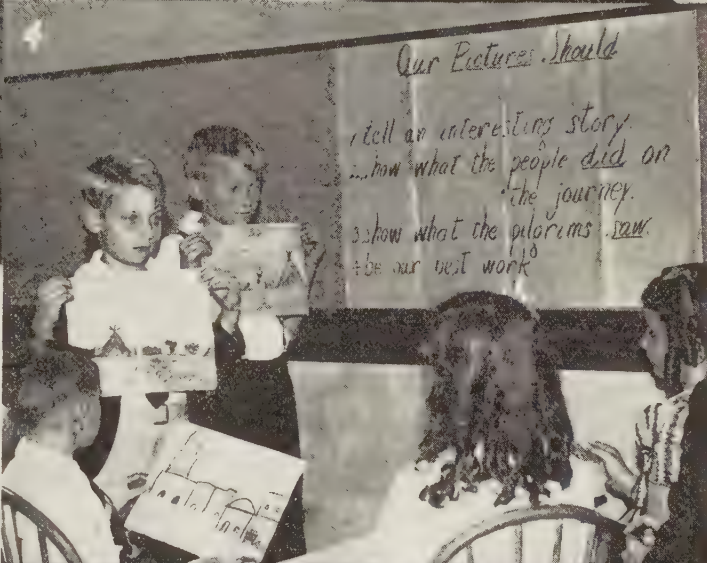
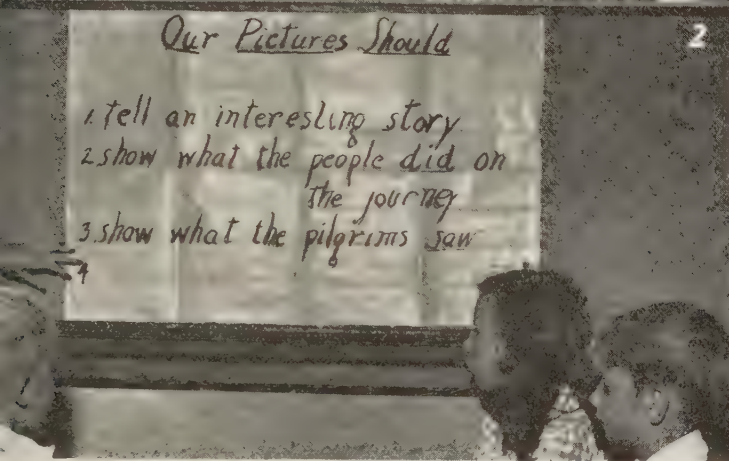
The junior teachers' reference library will include *Teaching Junior Boys and Girls*, Eakin; *Teaching Juniors*, Norton; *The Junior and Personality Development in Children*, Chave; *Junior Method in the Church School* and *Guiding the Experience of Worship*, Powell.

The pupils should have a reference library, too, for they are old enough to do simple research. *The Bible Guide Book*, Entwistle; *The Graphic Bible*, Browne; *Biblical Models and How to Make Them*, Walker and Evans; *The Junior Bible*, Goodspeed; *The Story of the Bible*, Bowie; mounted pictures and magazine articles; and pamphlet material from the American Baptist Society are useful for this purpose. If the pupils are to do any informal dramatic work they will want to have *Dramatization of Bible Stories*, Lobingier, and *Biblical Costumes*, Wright.

Maps are of interest to juniors—picture maps of Palestine and of the mission fields, maps of Palestine for Old Testament and for New Testament study, and outline relief maps for notebook use. Regardless of the value of original work, silhouette patterns for posters and models of houses, tents, household utensils and farming implements are legitimate aids to certain types of handwork.

Care should be taken in the conferences to display and recommend only the materials which will help the teachers in their immediate task. These may be ordered on approval from The American Baptist Publication Society, paying only the postage on materials which are not purchased after the conference.

Drawing Crayola Pictures



THIS IS HOW WE DID IT:

RECALLING THE STORY OF JESUS' VISIT TO JERUSALEM

PLANNING DRAWINGS THAT WILL TELL ABOUT THE JOURNEY

MAKING THE DRAWINGS

EVALUATING THE FINISHED PICTURES

STUDYING SOURCE PICTURES TO CLARIFY IDEAS

ARRANGING AN ART EXHIBIT

EXPLAINING THE DRAWINGS TO ANOTHER GROUP

anged by Nan Heflin

Photographed by Ralph Berry





THE EXTENDED SESSION *in the Nursery Class*

By LOTTIE MAY COBB

MUCH has been written about the Sunday morning session in the nursery class. But what of the hour and a half while parents are in the church service? Shall nursery children be taken into the auditorium with the parents? Shall they be given pencils with which to scribble while mother, father and others near by try to center their attention on the service? Is it fair to minister, congregation, or the children, to have them in the morning worship service?

Perhaps all the children who are "not old enough" to go into the church service are kept in another part of the building. There they will not disturb the service. This is a help to the adults on Sunday morning, but does it benefit the children?

What to do with little children during the Sunday morning worship is a problem deserving careful thought. The regular Sunday session of the nursery class is usually a stimulating experience to the group. A little child of this age very frequently is the only child, or the youngest child in the family. Unless these children are sent to week-day nursery school, they have no playmates of their own age. On Sunday morning they meet many little friends. They find new and interesting play equipment. They contact adults who are on hand to lead and guide them. They play, sing, explore, listen to a story, perhaps. If it has been possible, each little child has been led to real worship. But, no matter how informal the program has been and how carefully the workers have guided the children through all their good times together, there has been some over-stimulation—often far too much. So it seems to some nursery workers that the extra time that must be spent at the church should be characterized by relaxation and quiet.

Like all sessions planned for nursery children, the extended period should be flexible, to be changed or varied as the occasion suggests.

Following the regular session, a walk out-of-doors is very helpful. It quiets the stimulated nervous systems, stretches little legs, and fills the lungs with pure, fresh air. This walk also may have religious value. The children may meet

a dog or cat that wants to make friends. They may see a bee as it rests on grass or flowers, or a butterfly as it flies past. They may discover a bird's nest in a shrub or tree. They may visit a fountain, fish-pond or flower-garden in the neighborhood. It is not difficult to see evidences of God's love and care all about on such a walk. There may be opportunity for a short prayer, "Thank you, God, for the beautiful flowers." If the teacher feels the beauty and wonder of God's world, she can lead the children to feel it also. The children may say, "Thank you" to the neighbor who allows them to watch the gold-fish in her pond or to the one who invites them into her garden. "Thank you, God, for our friends" may be real worship.

Back in the church, a routine program of going to the toilet and washing hands always should be observed. This is important, for we are cooperating with the home in establishing toilet habits and preparing the children for a comfortable hour to follow.

The children help to prepare the lunch table. An oilcloth doily and a small paper napkin mark each place. Oilcloth doilies are easily kept clean. They are very attractive in floral pattern,

nine by twelve inches in size, with the edges pinked. One or two graham crackers for each child may be placed on a cake-plate with a handle. The children can easily carry this without accident. A tray holds the punch-cups, or small, flat glasses for water or milk. Paper cups are not satisfactory for use with little children. If milk is used, small aprons should protect the children's clothing.

Some of the children who attend nursery class come from non-Christian homes, or from families too rushed to observe the saying of grace before meals. The lunch period affords an excellent opportunity to introduce this form of worship, and is the beginning of prayer before meals in many homes. The prayer should be very brief. "Thank you, God, for the milk and crackers," or "for the good, cold water and crackers" is sufficient and meaningful.

The lunch time should be a happy time for the children, but good table manners should be insisted upon. The problem of "cramming" and spilling may be lessened if the leader repeats in a low, calm tone, "We take little sips of milk." "We take small bites of cracker." Occasionally there will be an



accidental spilling. This should be cared for quietly, with as little notice as possible. Few children deliberately upset a glass. They are often quite sensitive about such an accident.

Each child should use the paper napkin to wipe the drops of milk or water from his mouth, and place it, together with his cup, on the tray. He then may excuse himself from the table if he wishes. The children may take turns sweeping up the crumbs with a toy broom and dustpan, or a small carpet-sweeper. If birds are noticed near the nursery-room, these crumbs may be put out for them by the children, along with some drinking water.

Rest usually follows eating in a small child's routine. After a stimulating morning with other children, a walk out-of-doors, and a lunch, most children will welcome an opportunity to rest. Some leaders spread a blanket on the floor for the children's rest-period. Some provide, or have the parents furnish small rugs for resting. The children may unroll their own rugs and roll them up again when through resting. Many churches are now providing small cots for this rest period. This, of course, is the ideal equipment, but the cost of purchasing them is often prohibitive. Some churches have solved this problem by buying the materials and having the fathers make them. The frames should be of a hard wood that will not split and splinter. The finished frame should be 36 x 24 inches. They may be twelve or fifteen inches from floor to body. A good grade of canvas, preferably a dark color, should cover the framework. Slip-covers of bright colored Indian-head or Pamico cloth will keep the original canvas clean. These may be tied securely

at the corners, thus making them easily removed and laundered.

When the weather is cool a light cover should be used. The children may bring their own from home, or the nursery class may have a donation party, thereby acquiring a supply of blankets and light quilts. Each cot and blanket should be marked with the name of the child who uses them and they should be laundered frequently.

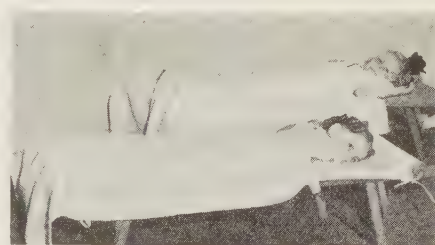
Quiet music may be played on either piano or phonograph while the children are resting. This suggests listening, and induces relaxation. Some children may fall asleep. Others will "just rest." When the rest period is over, the children may help fold blankets and cots and put them away. A piece of cardboard, or several thicknesses of newspaper placed between the blankets prevents contact with the other blankets, thus meeting health requirements.

Suggested Program

Out-of-doors.....	15 to 20 minutes
Toilet and washing hands....	10 minutes
Lunch	15 minutes
Clearing away lunch things..	5 minutes
Preparing for rest, cots and covers	10 minutes
Rest	15 minutes
Putting away rest equipment	5 minutes

Quiet play, listening to story, listening to music, looking at books, till parents call for the children after church service.

At the end of such a session, the children will be rested instead of over-stimulated. They will not be over-hungry; neither will the small amount of nourishment interfere with the noon-day meal. The children will go home



smiling and happy instead of exhausted, cross, and too hungry to enjoy the Sunday dinner. A careful check shows that the effect of such a program carries into the week, reacting favorably on the children.

The extended session planned with these considerations in mind meets both the physical and religious needs of nursery children.

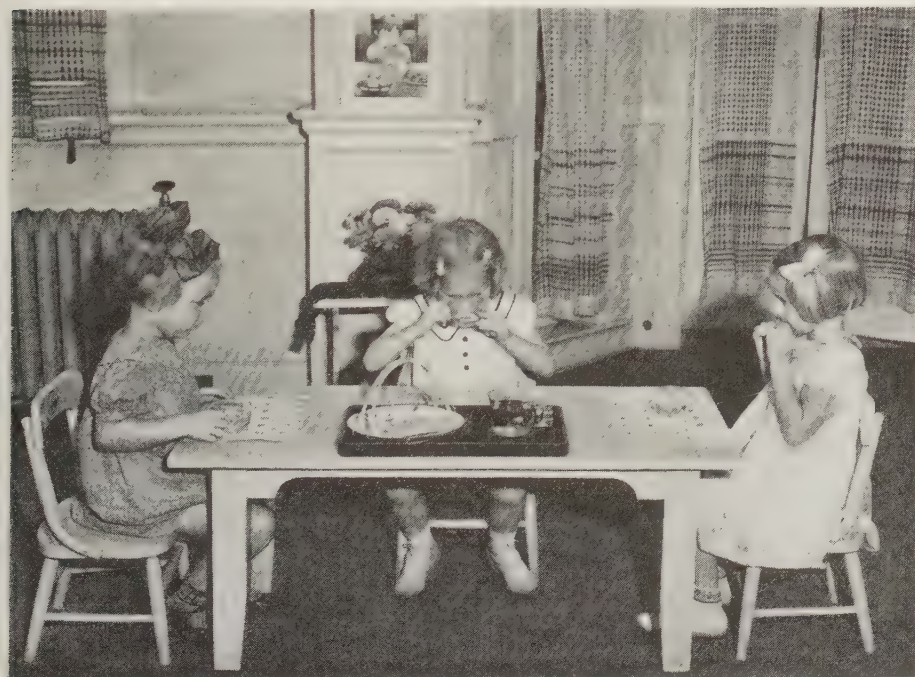
MISS JANE REMAKES HER PROGRAM

(Continued from page 19)

would have put the toys on the shelf until Sunday school was over. Today, however, she quickly placed the boys at the front and back of the line to protect the Pilgrims from wild animals or other dangers. After the band had marched around the room, Miss Jane again halted them by the pictures. She asked two boys to arrange the chairs in orderly rows in front of the worship-table. The toy guns were put away and forgotten. The group talked of how our churches today are different from those of the Pilgrims'. The children mentioned especially the electric lights, the beautiful windows, the songbooks. Then Miss Jane showed them the little songbooks which she had made. The covers were made of brightly colored construction-paper. Inside were neatly mimeographed copies of their favorite worship songs. On the front page was a picture of a child praying, and just below were the beautifully simple words of "Jesus, Friend of Little Children." She also had made little books like Bibles, containing the memory verses for the quarter. Two ushers were selected to pass the books to each one as he came to worship. Two by two they walked together to the chairs as the piano played softly, "Very Softly I Will Walk." Miss Jane noted gladly that the children were reverent and attentive, bodies and minds rested and ready for worship.

Together they sang, the little ones who could not read holding up their books as proudly as the rest. If they sang words which were never written, Miss Jane only smiled, for even the tiniest was taking part in the service and making it his own. They read together the

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January in the Nursery Class

By HAZEL W. BIRNBAUM

THE Christmas spirit still will be in the air the first Sunday in January. We may be prepared for it with pictures of children playing with new toys and sharing them. New toys will be brought and these will provide opportunities for sharing in the group. It will be well to plan some conversation about the children's Christmas experiences. If a sharing project was carried out it would be fine if a letter of thanks from the family helped could be read, or the children may be told of the happiness their giving brought.

During this month the children are very likely to have happy experiences in the snow and we may turn our thoughts to out-of-door play. If we have a new-fallen snow we may take the children out to play in it. We must be sure, however, that we take only those who are dressed properly for such an experience. Those who are not and any timid ones may stay in the room with a helper who will lead them to appreciate the snow as they look out of the windows.

Such experiences lead naturally to worship. Pictures of snow and children playing in the snow will help as will songs such as "A Winter Prayer,"¹ "Little Snowflakes,"¹ and "Snowflakes."^{2, 3} Let the children look at the lovely star shapes of the snowflakes to awaken wonder in God's creation. Speak of God's gift of snow covering the earth with its lovely white blanket while flowers, grass, and plants sleep all winter long. Speak also of the snowbirds and our part in their care. God's plan for the wintertime can be very interesting to these little ones if it is presented in a natural and simple way. We may notice a few lone leaves on a tree and tell the story of "The Three Little Leaves."⁴

We will want to have on hand for our group, bread crumbs for feeding the birds, gray paper and white chalk to make snowflakes, manila paper for drawing snowbirds, and other interesting things such as pictures and scrapbooks about the wintertime. Copies of new songs to be used will be sent home.

We must plan again with the parents for the fullest value of such experiences during the week. Mother can speak of the warm clothing necessary and father's part in providing it. If it is possible to find on the bushes a few berries that the birds can eat, parents may speak of God's plan for the berries to grow for the birds. God's care of squirrels and rabbits and birds during the wintertime

also offers opportunity for religious interpretation in the home.

A reminder to parents to have wraps labeled will help to save confusion. Another reminder of the rule for colds (see last month's article) may be necessary. Personal calls should be made in the homes as often as possible. A set of story leaflets, a picture or the past Sunday's story should be sent or taken to absent children. These things are deeply appreciated by parents, bring about closer co-operation from them, and often call to our attention problems which otherwise may never come to us.

First Sunday: Recalling Christmas Experiences

The children probably will ask for some of the Christmas songs, stories and pictures. The Christmas carols may be played on the victrola, or the pianist may play them on the piano. After the Christmas experiences these will mean more to the children than before. The story of "The Birds' Christmas Tree" may be retold. There will be many experiences that will lend to an expression of thanks for the lovely Christmas season. The song, "Sharing"¹ may be used.

Second Sunday: Snow Birds and Squirrels

God's care and plan for animals during the winter months may be brought to mind. The lovely poem, "God's Care"¹ may be a beginning for our plans for this session. The songs, "Little Sparrows,"¹ "Little Snow Birds,"³ and "The Squirrel"³ may be used. We will need pictures of birds in the snow. We will stress God's plan for their care and our share in his plans as helpers. We will give the children opportunity for feeding the birds bread crumbs and suet either from the window or by going out-of-doors for a walk. This experience will mean more to the children if they have an active part in it. They may return to the room to play they are birds, bunnies or squirrels. Let one child at a time be a bird while the others feed him or have many birds for one child to feed. The children may hop about the room as rabbits looking for food. The little ones who did not go out-of-doors will have had stories and songs and pictures, too, so that they can share their experiences when the others return to the room. A simple thank you for God's care may be offered if it seems the natural response. The story "The Three Birds"⁴ or "The Squirrel"⁴ may be told.

Third Sunday: Snowflakes

The verses about snowflakes given in Mrs. McCallum's book⁴ (page 174) may be used with pictures of snow scenes. Just tapping with white chalk on gray construction paper produces a snow scene that all the children can make. A scrapbook of winter scenes may be started to be used during these cold months. Only the older children can do the pasting, but the younger ones can help find pictures of the wintertime. Songs about the snow and animals may be used again this week, making no attempt to teach the songs to the children. Again the actual experience in the snow will be more helpful than just talking about the snow. If the sun shines on the snow an added joy will be experienced because of God's gift of snow and sunshine. The song "Jesus Loves Me" using only the chorus and words such as "For the snowflakes tell me so" or "For the sunshine tells me so" will be enjoyed. They will also enjoy singing the familiar "Glad Song."⁵ A simple thank you for God's snow and sun may be expressed.

Fourth Sunday: The Snow Man

If there is snow on the ground this week we may use "Watching the Snow"⁴ to express our enjoyment of the snow. We may again go out-of-doors to make a snowman or to play in the snow. Some verses of the poem about the snow⁴ may be enjoyed again. During these cold days the little child may learn to take off his own wraps and put them on. This self-help should be encouraged. If there is no snow we may talk about the kind doctor and his care of us when we are ill. Most children experience an illness during these months, if only slight, and the care of mother and daddy at that time gives us an opportunity to stress their own responsibility of their care. We might suggest the folly of going out-of-doors improperly clothed, going to open doors without proper clothing, and staying out-of-doors too long at a time. The same songs may be used as before and if the doctor theme is used "The Song of the Friendly Helpers"¹ and the story, "The Doctor Helps Jane,"⁴ may be used. Let us remember that the little child comes to know God through his experiences and it is our duty to plan for these carefully and wisely.

¹ When the Little Child Wants to Sing.

² Singing Time.

³ Songs for the Little Child.

⁴ Guiding Nursery Children in Home and Church, McCallum.

⁵ Songs for the Preschool Age.

Guiding Beginners in January

Suggestions Based Upon the Keystone Graded Lessons for Beginners

By ELIZABETH McE. SHIELDS

THE month of December has passed—the month of months, as evaluated by both children and adults.

Indeed, the Christmas activities are so joyous that the children seem to guide themselves as they and their leaders are swept along together by the tide of good will that stimulates the best in human relationships. The very thought of Immanuel—"God with us"—makes each of us more loving and considerate of others. The news of the advent of the Christmas Babe has set bells and voices in tune with the echoes of the angels' song.

But the month of months has gone and we must help our children to realize that the baby soon grew to be a big boy and the boy grew to be the man Jesus who went about doing good. And, because little children do not always connect the man Jesus with the Bethlehem Baby, it seems wise to follow the Christmas stories with stories of Jesus when he was a boy and a man who went about doing good.

Fortunately the stories of Jesus meet the interests and needs of beginners, providing they are told with appreciation and simplicity and an understanding of the limitations of little children in both ideas and vocabulary.

A Teaching Room

What does the room in which your beginners gather from Sunday to Sunday teach? For, of course, a room is a teacher.

Someone has spoken of a room in the church school as "setting the stage for conversation." In other words, when the beginners enter their room, they should find something that interests them. Often it may be something about which they ask questions, something to discuss with their teacher.

A teacher of adults may not always be handicapped in leading discussion in a bare room, bounded by four blank walls, with nothing to stimulate mental activity. Such a room is not desirable, of course, but adults can enter into an intellectual approach to learning that does not always depend on an immediate appeal to the senses of sight and touch.

Little children are different. Their learning depends much on seeing and touching and, above all, on *doing*.

Not long ago I was the guest of some children in a week-day class. I scarcely had entered the room before the children began to show their treasures to me—

gold fish in an aquarium, cocoons, their drawings, interesting pictures and picture story-books. In the corner a low, substantial easel seemed to say, "Come and paint," and a large basket of blocks said "Come and build."

Yes, some rooms truly set the stage for conversation and action. They seem to speak a language that little children understand.

In planning to make our beginners' room speak effectively during the month of January, let us turn the pages of the teacher's textbook for the current quarter and find some of the suggestions there.

In the seasonal plans the lesson writer has suggested the making of crumb-baskets to be used in the feeding of the winter birds. In some communities where snow covers the ground, the feathered creatures are really dependent on bird lovers for their very existence.

If you were a little child and stepped into your beginner room on Sunday and discovered the materials for making crumb-baskets you might ask several questions, such as "What are these for?" or "What are we going to make?" And, immediately conversation could be launched and directed.

If you were not a little child and stepped into this same room, you might say, "Making crumb-baskets is all right, but how is it to be connected with stories of Jesus?"

The lesson writer thought that question might be asked, and so has answered it as follows (Part II, page 15):

"The above paragraph may seem irrelevant to the thought of the boyhood of Jesus, but as children recall the story of Jesus and the birds and flowers in Lesson 5 of the first quarter, it will be evident that Jesus must have loved the birds and flowers when he was a boy."

If we read on into the lesson writer's suggested plans, we can visualize a room that speaks further the kind of language little children can interpret easily. "Come and play," say the blocks in the corner. "Tell me a story and put me to sleep," says the dolly seated on a chair near the doll bed.

In such a room it will be easy to help little children to want to be like Jesus when he was a child. And as through the coming weeks they hear stories of the love of Jesus for little children and of his constant kindness and thoughtfulness we may hope that toys and play

will be shared in an effort to be like him.

There should also be in the room something that will specifically call to mind the stories of Jesus. Through a well-chosen picture, hung where the children may enjoy it, and well-selected picture-story books the room should speak and make it easy for leaders and beginners to feel near to and discuss the Friend of little children.

Careful examination of the teaching plans in the teacher's text will show that the lesson writer recognizes the value of some of the "things" that make the room a powerful factor in teaching. A picture of Jesus in the carpenter shop placed in a conspicuous place may hold the attention for a week or two and, later, give way to one of the well-loved pictures of Jesus and the children, followed by other pictures of his helpfulness.

It must be remembered that while a bare room, devoid of all pictures and objects has little that is stimulating to say to beginners, it is equally true that a cluttered room will not speak with clarity. The beginners' room should show that it is being "lived in," but should not confuse and cloud its message by too many pictures and objects.

Using the Teacher's Textbook

All that we have said is designed to lead the teachers to their textbook which is full of helpful suggestions as to choice and methods of using teaching materials.

"Are these suggestions meant for inexperienced or experienced leaders?" is the question raised by some.

Our answer is "For *both*." The inexperienced leader will do well, at first, to follow, as nearly as she can, the printed suggestions. Later, when her study and experience have made her judgment more reliable, she may use more and more initiative. The experienced leader will not follow any printed suggestions blindly. But, it is surprising to discover that even within the structure of the printed plans there is a great deal of room for initiative. It will be well for all teachers to study carefully the suggestions of the lesson writer. The text is brim full of stimulation and guidance, and needs only to be read to be appreciated.

May the current text serve this month to help teachers and children feel closer to the Lord of Joy who went about doing good.

As the Primary Children Worship

By JEMIMA JORDON

SINCE the primary Keystone Graded Lessons for January are built around stories of Jesus, we shall use as our general theme for the month, "Growing More Like Jesus."

The children learn to recognize instrumental music softly played, as a signal to gather silently for worship.

Only one new song at a time should be introduced to young children. It is suggested that familiar ones with a similar thought be substituted, if all songs included in the program are unfamiliar. New songs are best learned in pre-session or other periods apart from worship.

1. A Glad New Year

QUIET MUSIC. "Chimes."¹

CALL TO WORSHIP. Poem, "God's Church."²

CONVERSATION AND PRAYER. While pianist plays "Chimes" again, ask the children to listen for the church bells. What holiday does the ringing of bells make them think of? Lead them to tell of things they are glad about in the New Year. Include each thing named in a simple prayer of thanks.

SONG. "A Child's Day."³

OFFERING.

Leader. "God loveth a cheerful giver. Let us worship him by bringing him our gifts."

Offering Song. "Father Bless Our Gifts Today."¹ (Played softly as offering is taken, then sung as prayer with bowed heads.)

STORY. "Billy's Good Deeds."

Billy came down to breakfast, a happy smile on his face, a tablet and pencil in his hand.

"Happy New Year!" he called.

"Happy New Year," Mother smiled.

"Happy New Year, Son," Daddy nodded.

They bowed their heads then and said a thank-you prayer for food and God's care.

"What is the tablet for?" Mother asked, giving Billy some steaming oatmeal.

"It's to write down my good deeds for the New Year," Billy replied. "You see, I have decided to do one good deed a day the whole year long. If I write them down I won't forget them."

"That sounds fine," Mother agreed.

When he had finished breakfast, Billy put down:

1. Monday. Clear the fresh snow from the bird-feed platform. Feed birds.

(Daddy helped him to spell the hard words, a funny little smile on his face.)

2. Tuesday. Clean snow from Grandma Dean's walks.

3. Wednesday. Go to grocery for Mother.

4. Thursday. Lend Don my sled.

Billy couldn't think of anything to put down for Friday. He decided to wait until after school to finish. He put on his warm outdoor clothes to do his first good deed for the birds.

Mother came to the kitchen door. "Billy, please run to the grocery and get me a box of starch, will you?" she asked.

Billy scowled. "I have to feed the birds. I'll go to the grocery for you on Wednesday."

"But I need the starch this morning," Mother sighed.

Billy ran into the yard. He didn't hurry and it was schooltime when he had finished feeding the birds. Daddy came in with the starch, then hurried away to work. Billy felt cross.

When he went by Grandma Dean's, his friend Don had just finished cleaning her walks.

"I was going to do that tomorrow," Billy frowned.

"But Grandma Dean might have fallen and hurt herself before then," Don objected.

Crosser than ever, Billy hurried on to school, not waiting for Don.

At noon the snow was almost melted and with it Billy's good deeds. Without snow he couldn't clean walks or lend his sled. He hadn't gone to the grocery for Mother when she needed him most. Don came along and he told him about his trouble.

"Why I planned to do a good deed every day, too. I am going to do the good deeds as I see them," Don said.

"Oh, that's a much better way. I'll do that, too," Billy grinned at his friend.

SONG. "Jesus, My Friend."¹

2. Jesus Our Helper

QUIET MUSIC. "Oh, Rest in the Lord."³

CALL TO WORSHIP. "God Is Near."³ (First stanza spoken softly.)

SONG. "Tell Me the Stories of Jesus."³

POEM. "I Like to Think of Jesus."²

PICTURE STORIES ABOUT JESUS.

Have at hand pictures (from the Keystone Picture Sets) of events in the life of Jesus. Ask the children to choose pictures of the stories they would like to have told. If you are sure a child is familiar enough with the story to tell it himself, encourage him to do so.

PRAYER.

OFFERING. (As usual.)

SONG. "The Children's Friend."³

3. Helping Jesus, Our Friend

QUIET MUSIC. "The Boy Samuel."²

CALL TO WORSHIP. "I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122:1.)

POEM. "Jesus Our Teacher and Master," by Ethel W. Trout.³ (First three stanzas of song spoken.)

SONG. "In the Father's House."¹

STORY. "The Boy Samuel." (Tell in your own words from 1 Sam. 3:1-20, or as given in some good graded Bible story-book. This Old Testament story is used because Samuel is the strongest child illustration of faithfulness to church. It may be spoken of as one of the stories which Jesus enjoyed as a boy.)

DRAMATIZATION OR PICTURE TABLEAUX. (Dramatize story after telling or have a child pose as Samuel, using the picture of "The Boy Samuel," by Reynolds as an inspiration. Pianist plays "The Boy Samuel"² during posing. See suggestions below music in songbook. Any dramatization should be planned by one of the class groups beforehand.)

PRAYER. That we may be true to our church as Samuel was, and so help Jesus, our Friend.

OFFERING.

SONG. "Jesus, My Friend."

4. Jesus, Friend of All Children

QUIET MUSIC. "Going to Church."²

CALL TO WORSHIP.

"The bells' deep voices seem to say,
'Come worship God this holy day.'"

SONG. "This Is Our Father's House."³ (Softly as a prayer.)

SCRIPTURE. Psalm 100.

OFFERING.



SONG. "Children of One Father."³

STORY. "What Jack and Jill Discovered."

Jack and Jill liked to go to church school early. The primary room was always neat and cheerful. They helped to keep it so by picking up scraps and putting things away after work times.

Miss Gale was always there early, too. She had just finished hanging a new picture above the worship-table, over the Bible with the nice big print. They crowded close.

"It is Jesus and the children. See how he smiles at them. He loves them," Jill said.

"But look! Their faces are all different colors. And their clothes look queer. They aren't white Americans," Jack pointed out.

"Don't you think Jesus loves anyone but white American people, Jack?" Miss Gale smiled at him.

"Why—I hadn't thought about it. Of course he does," Jack remembered. "Lots of them love him, too. Daddy was having his shoes shined last night and Billy, the colored bootblack said he was going to Sunday school this morning."

"Mary Sing, the Chinese laundryman's little girl goes to Sunday school at the Service House. And Marie, who is Italian, goes to the big church around the corner."

Jack thought hard. "My aunt sent us some pictures of Indian boys and girls who go to a mission church out West where she lives."

Jill's eyes were shining. "Consuela, who is in my room at school, is Mexican. I'm going to ask her to come to Sunday school with me," she nodded.

"And I'll ask her brother," Jack said. "They will be very welcome," Miss Gale smiled. "I wonder if all the children Jesus loves are in America," she said.

"Oh, no! They are everywhere. A lot of them don't know about Jesus, either. We ought to tell them," Jill cried.

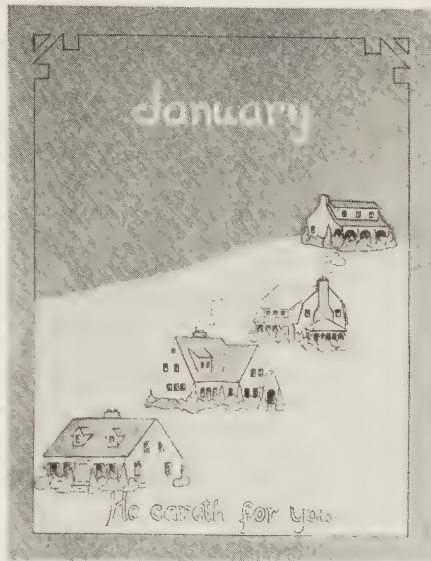
"Miss Gale, will you help us to find the place in the Bible where Jesus told his disciples not to drive the children away?" Jack asked.

Miss Gale helped them to turn to the place in the big-print Bible and they read together: (Read Mark 10: 14 from the Bible).

CONVERSATION. (Lead children to think of other ways in which they can tell other children that Jesus loves them.)

PRAYER.

SONG. "A Whisper Song."²



Happy Birthdays

JANUARY—OUR HOMES

By BERTHA C. ANDERSON

SCRIPTURE: *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*—Matthew 6: 33; or *He careth for you.*—1 Peter 5: 7.

OUR homes are perhaps our most satisfactory possessions, no matter whether they are small or large, luxurious or simple, owned or leased. How thankful we should be for their shelter, their associations and the love they demonstrate. The genuine happiness found there will depend upon the fineness of the living that goes on there. "All these things" which Jesus promised would "be added unto you," doesn't mean that we will be showered with great country estates if we are good. It does mean that we may have a certain degree of comfort and contentment, IF we do our part by using to the best of our abilities what God has put at our disposal. "Seek" denotes action on our part. This is the keynote of our fellowship thought this month.

For children younger than juniors it will be best to use only the familiar verse, "He careth for you."

The background of the January poster is sky-blue paper. White construction paper, cut thirteen inches wide by about nine and one-half inches deep at the center, sloping higher at the one side and lower at the other, forms a snowy background for the homes. Before

NOTE. Patterns for this series of Birthday Posters may be secured at 35 cents per set of twelve.

Heavy Mounting Paper for backgrounds, 12 sheets 15 x 19 inches in size, properly assorted in colors needed for the 12 months, \$1.00 per set of 12.

Order from nearest branch of The American Baptist Publication Society.

mounting this, cut horizontal slits about three and one-half inches long at intervals across it. Paste only along the side and lower edges.

The houses are of white, cream, and very light tan papers. Color the roofs with red, green, and blue crayon or water-color. If the lines are traced with India ink the houses will stand out much better. Inking in the windows will take away their blank look. Color the evergreens green and the smoke blue.

The houses may be pasted to the corners or edges of the birthday card envelopes and inserted in the slits, or they may be mounted over the slits and the cards slipped in back of them. If more houses are needed they may be made to look different by varying the color combinations.

The letters of the word "January" are white. The theme is traced with India ink at the bottom.

MISS JANE REMAKES HER PROGRAM

(Concluded from page 23)

verses from the little "Bible," and Mrs. Hill told a beautiful Bible story. They sang another song, and the worship service was over.

Then while the nursery children in their corner built a church of blocks and the beginners in theirs pasted in their scrapbooks pictures of things for which they were thankful, the primary children admiringly looked at the little songbooks and Bibles and carefully pasted in each one a pretty picture. They were happy, for they were doing something for their church.

And so each Sunday there were delightful new make-believe games. The birds flew away to the southland, while others stayed behind to hunt for food and the children gave them crumbs. At Christmastime, they were shepherds or twinkling stars or men riding on camels. They played the Christmas story and grew to love it. In the spring they were the gentle breezes or flowers springing up everywhere. And so they grew to appreciate God's wonderful gifts. The little worship service became a delight. How softly they walked to church! How quiet and reverent they were! Miss Jane never had to scold now, for no one had time for mischief and no activity was continued long enough to become tiresome.

"Do you know what Johnny said to me today?" asked Miss Jane of her sister one Sunday in the springtime.

"It's hard telling!" replied Anna.

"Well, he thinks church is the very nicest place in the world. And he thinks he'll be a minister when he grows up!"

¹ Primary Music and Worship.

² When the Little Child Wants to Sing.

³ Worship and Conduct Songs for Beginners and Primaries.

Junior Worship Services

By BELLE CHAPMAN MORRILL

January: "Making a Better New Year"

THIS month's worship suggestions are grouped around several goals of character achievement. The juniors' keen enjoyment of winter activities suggests the first program. The service on reading comes at a time when children's reading is at the high peak of the year. It also may be correlated with Keystone Course IV, Lesson 2. "Finding the Good in Others," may be linked with Jacob's forgiveness (Keystone Course V, Lesson 3) and Andrew's friendliness (Course VI, Lesson 3). As a climax, loyalty toward the church relates to the lesson in Course IV on Jesus' first visit to the Temple.

In all of these services the order of worship should be printed on the department blackboard before the session begins. This eliminates too much announcement. The same offertory dedication is planned for all of the services. This is given in unison before the offering while the ushers stand at the worship center with the offering plates. All hymns are taken from *Junior Hymns and Songs*, supplement edition.

I. Appreciating God's World in Winter

PRE-SESSION ACTIVITIES.

Examination of winter pictures on the wall and table. These may include snow-capped Mount Hermon or Mount Lebanon, Palestine; Mount Shasta, scenes in the Canadian Rockies, and snapshots of local beauty spots.

Rehearsal of new verse for hymn, "For the Beauty of the Earth." (See below.)

CONVERSATION. Did you ever wonder what winter was like in the land where Jesus lived? Whether they had ice and snow, too? Today we are going to read some of the Bible verses about winter and we will use one for our call to worship.

CALL TO WORSHIP (together).

He giveth snow like wool:
He scattereth hoarfrost like ashes.
(Ps. 147: 16.)

HYMN. "Fairest Lord Jesus." (As we sing the last verse, let us imagine we are looking at the stars on a frosty night.)

SCRIPTURE. (Snow verses read by pupils with explanation given after reading where needed.) Job 37: 6 (snow as God's gift); Jeremiah 18: 14 (snow on Lebanon Mountains); Prov. 31: 21, 22 (mother making winter clothes); Psalms 51: 7 (prayer).

PRAYER. Thanks for fun, and prayer that we may share it with others. Thanks for beauty of snow, frost-covered trees, brooks. Prayer for chances to help people who cannot enjoy winter as we do.

OFFERING.

OFFERTORY SENTENCE. (In unison.)

Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—

Himself, his hungering neighbor, and Me. —JAMES RUSSELL LOWELL

LEADER. Most of our hymns with verses about the out-of-doors tell about summertime, birds and flowers and trees. A junior department teacher wrote a verse about winter. You will find the words on the board. Let us sing it.

HYMN. "For the Beauty of the Earth."
(Verse 1 and verse below.)

For the stars of shining snow,
For the mountain's crown of white,
Tingling ears and cheeks a-glow,
Skates and sleds for our delight;
Lord of all our wintry days,
Hear our song of grateful praise.

—B. C. M.

2. By Reading Good Books

PRE-SESSION ACTIVITY.

An exhibit of some of the best world friendship, peace, and Bible stories from the public library should be on the browsing table. This will add to the circulation of some of the best children's books in the library and make possible the purchase of more of their kind.

QUIET MUSIC.

CALL TO WORSHIP (together). Philip-
pians 4: 8.

HYMN. "Jesus, Our Teacher and Master."

LEADER. We know that in Jesus' day the boys went to school and learned to read and write. In one of Paul's letters he speaks of Timothy's going to school. — will read it for us.

SCRIPTURE. 2 Timothy 3: 14, 15.

LEADER. The only books that Timothy knew were parts of our Old Testament. There are so many books now that it is hard sometimes to know what are good books for us to read. Let us write on the board some of the things that would be true of a good book.

What about the way a book is bound?
(Strong.)

What about the paper and type?
(White paper, clear type.)

What else? (Good pictures, interesting.)

What kind of books help us? (Lives of people, Bible stories, stories of other countries, how to make things, nature.)

Should we always choose easy books?
(May close with reference to how Jesus and Timothy studied, and how it helped them to be useful later on.)

PRAYER. (May be planned with brief silent prayer after separate suggestions for prayer.) Let us thank God for the men who first wrote on stone, . . . for those who made beautiful copies of the Bible by hand, . . . for the man who worked hard to invent the printing-press . . . for the men and women who write books for us today . . . help us to realize how bare the world would be without any books in it . . . and to choose some of the best books that God has helped people write.

OFFERING.

3. Finding the Good in Others

CALL TO WORSHIP. Ephesians 4: 32.

HYMN. "My Master Was a Worker."
(Stanzas 1 to 3.)

CONVERSATION.

We have just sung "My Master Was a Worker." How many like to help people who are good to them? (Show of hands.) Is it as easy to help those that we think are mean to us? I am going to tell a story about a man who was unpopular.

STORY.

Everybody said Zacchaeus was the meanest man in Jericho. He was hated because he was rich and lived in a fine house. He was hated for the work he did that made him rich. For Zacchaeus collected taxes for the Roman emperor who ruled that part of the world. In those days a tax collector did not have a regular salary. Instead, he made the people pay more than the regular tax, and then he could keep the rest.

But even a mean man can be lonely when he has no friends. That may be why Zacchaeus wanted to see Jesus, when he heard he was coming to Jericho. When the people began calling out that Jesus was in sight, he hurried out of his house down the road to the place where Jesus would pass. Already the road was lined two and three deep, and Zacchaeus was so short that he could not see a thing behind the others. Near by was a scrubby sycamore fig tree, and

How to Teach a Canon

By MIRIAM DRURY

Zacchaeus climbed far above the heads of the crowd.

Along came Jesus, and he looked up into the tree. He was sorry for the lonely man who had no friends and he said kindly, "Zacchaeus, I want to have dinner at your house today."

When the people saw that Jesus had chosen to go to the house of this mean tax collector, they began to criticize him, saying to one another, "He has gone to visit a man who is a sinner!" But Jesus never stopped when he was helping someone.

Some time during that wonderful day, when Jesus had done most of the talking and Zacchaeus had been listening and thinking very hard, suddenly the little man stood up straight and tall and said:

"From now on I will give half of what I have to the poor, and every man I have overcharged I will pay back four times as much as I took."

I wish Luke had told us more. But I feel sure that very soon some of the Jericho people were saying to each other, "Have you noticed how Zacchaeus has changed? He isn't nearly so mean."

PRAYER. Thanks for people who have been kind to us. Prayer that we may not be quick to call teachers and playmates mean; that we may be kind and find the good we didn't see at first.

HYMN. "My Master Was a Worker." (Stanza 4.)

OFFERING.

4. By Being Loyal to God's House

PRE-SESSION ACTIVITIES.

Pictures on browsing table of churches, preferably those showing worshipers as well. Back of worship table a large picture like Borthwick's "The Presence," or panels with colored paper to simulate stained glass windows.

CONVERSATION. Call attention to different types of churches.

QUIET MUSIC. (Music imitating church bells such as Le Coupey's "Sabbath Bells" in *Junior Church School Hymnal*.)

CALL TO WORSHIP.

Girls. Enter into his gates with thanksgiving.

Boys. And into his courts with praise.

Together. Be thankful unto him and bless his name.

HYMN. "Samuel." (Call attention to the way the music goes down as the wick of the lamp burns down.)

SCRIPTURE. Luke 2: 41-49.

PRAYER.

OFFERING.

STORY. "Afa Bibo," by Margaret Eggleston in *Fifty Stories for the Bedtime Hour*.

HYMN. "O Master Workman of the Race."

WHY is it that children like to sing "Scotland's Burning" and "Three Blind Mice"? There is something fascinating about voice answering voice, one imitating the other, and all of them together producing beautiful harmony. That is what makes a canon. It is a melody begun by one voice, and imitated note for note by other voices following after. The difficulties of composing in such a strict form are obvious: the melody must be interesting and logical, and it must produce good harmony when it is duplicated by the voices following. Probably because of its very limitations, the canon has intrigued the great composers. Bach and Mozart have left masterly examples behind them. Beethoven was fond of composing little canons and enclosing them in letters to his friends. Perhaps the best-known vocal canon is *Panis Angelicus* by César Franck, in which the accompaniment imitates the solo at a distance of one measure.

Many music teachers think that the proper approach to harmony is through the canon. The child learns to sing his own part against other parts, and he experiences the delight of contributing to the total harmonic effect. The ability to read music is not necessary, but some knowledge of notation is a great advantage. It is essential that the canon have a good melody—one that the children can memorize readily.

Dona Nobis Pacem is both interesting and easy. It is an old Latin canon, discovered by Dr. Peter Dykema in Germany about five years ago. Young people and children alike enjoy singing it,

because of its musical worth. By special permission of Dr. Dykema we are able to present it for use with children with alternate words in English. High school young people may prefer the original Latin.

Procedure for Teaching

The best plan is to present the canon first to the teachers at their teachers' meeting, so that they will be familiar with it and prepared to sing with the children. Usually the parts follow close upon the leader, but in this example, *Dona Nobis Pacem*, the interval is eight measures. The points at which the first, second, and third voices enter are marked A, B and C.

At the following church school session explain to the children what a canon is. Assure them that as soon as they have learned the melody so well that they can sing it through without a mistake, the room will be divided and they may try to sing it in parts. Ask the pianist to play with them, and distribute the teachers so that they will be able to help the children to carry their parts. When the melody is memorized, divide the group down the center, and allow the right half to lead. Divide the children, not by age, but by ability so that the parts will be balanced. At the point marked B, signal the left group to begin to sing. Use only two parts on the first morning. The right section should sing the first line alone, the two groups sing together for sixteen measures, and the left section should sing the last line alone. Proceed to

(Please turn to page 32)

Dona Nobis Pacem COME TO ME (An Old Latin Canon)

A

Do - na no - bis pa - cem, do - na, Do - na no - bis pa - - cem.
Come to me, come to me, ye that are wea-ry; Come, come ye hea-vy la-den, and I will give you rest.

B

Do - na no - bis pa-cem, Do - na no - bis pa - - cem.
Come, come, all ye that la-bor; Come ye, come ye, I will give you rest.

C

Do na no - bis pa-cem, Do - na no - bis pa - - cem.
Come, come, take my yoke up-on you; Come ye, come ye, I will give you rest.

Canon used by special permission of Dr. Peter Dykema. English text adapted from Matthew 11:28-30.
By Miriam Drury.

Into All the World¹

By GRACE W. McGAVRAN

What do missionaries do? Why are they at work in countries outside our own? Does their work make any real difference in the lives of the people among whom they live? . . . As we guide our juniors through the study suggested in this five-week unit, we hope to help them to find answers to the questions given above. We want them to understand better what missionary work is. We want them to realize more clearly than they have before what an important part the work of the missionary has in making life richer and more worth while. We want them to feel that boys and girls in the home church are a part of the world church and of the world Christian community which result from missionary work. We want them to know the satisfaction which comes from having a share in carrying missionary work forward.

Outline of the Unit

As you study the outline below, you will note that each session is planned to carry the juniors a step forward in their study.

Session One. Following the Greatest Leader.

Aim: To help the juniors to discover ways in which Jesus worked and similar ways through which missionaries today teach and serve mankind.

Sessions Two and Three. Workers of Today.

Aim: To guide the children to discover, through compelling incidents in their lives, great missionaries and various types of work in which they are engaged.

Session Four. People They Serve.

Aim: To give the juniors a glimpse, from the angle of those who are served, of other great missionaries engaged in other types of work.

Session Five. A Valiant Company.

Aim: To help the children to find out something about the thousands of loyal, faithful and able workers who are carrying on work started by others, or are initiating work of a new sort.

Having a Share

The children doubtless have a share through various offerings in the missionary work. Session One will suggest that they find out just what share they do have.

The following service activity is sug-

gested as suitable for groups of any size. Write to The Department of Missionary Education, 152 Madison Ave., N. Y., for suggestions as to where such a gift may be sent.

Pictures can tell the story of Jesus. Suggest that the children search for, select, trim carefully, and prepare for sending a collection of pictures which will tell the story of Jesus to children who do not know it, or who have had no pictures to use. Either mount the pictures, or send along material so that the other children may have the pleasure of mounting them; or send money to purchase mounting material.

These steps in this enterprise may be followed: (1) Conversation about the enterprise, decision to undertake it, and tentative plans for carrying it out. (2) Consideration of pictures that tell a continuous story, including: The Birth of Jesus; His Childhood; Visit to the Temple; Baptism; Temptation; Incidents of Teaching; of Healing; of Conversations with People; Stories Jesus Told; Palm Sunday; the Upper Room; Betrayal, Arrest and Trial; Death; Resurrection. When more than one picture is available for a section the children may discuss which tells the story best, or portrays Jesus best, or will appeal most to those to whom it is to be sent. (3) Preparation of each picture as decided on. (4) Arrangement in order. (5) Packing and mailing.

As to the source of pictures, we suggest that the Sunday school departments be canvassed first. Often extra copies of pictures that never will be used are laid by. Ask for them. Magazines frequently reproduce pictures. Inexpensive but good copies may be secured from the Perry Pictures Company, Malden, Massachusetts.

A very limited collection will be acceptable and useful. Where a group can collect three or four sets, not necessarily alike in their selection of pictures, it will create additional interest.

Alternate Enterprises

For many groups the preparation of the tableaux as described in the session plans will be the enterprise which will be most worth while. If you do not wish to carry that out, *substitute* (do not *add*) one of the enterprises suggested here. Obviously we cannot in the space available give detailed directions for each. Consult your copy of *The Missionary Education of Juniors*, by Hutton, or other methods books for the technique required for these.

1. Make a frieze of original drawings, paragraphs about events, maps, and the like, tracing the life and work of some particular favorite missionary of today.

2. Collect information about missionaries and missionary lands for your browsing table. Material may be pasted into scrapbooks or mounted on cards so that after the study is over it can be filed for future use.

3. Collect similar material for the use of another junior department.

4. Make a class record book of discoveries the juniors make about missionaries, their work, and the lands in which they work.

Session I. January 7

FOLLOWING THE GREATEST LEADER

Planning for the Session

Read carefully the aim for this session as given in the introduction. Study the materials in *Juniors* for December 31 as well as the outline given here. Be sure to read carefully the introduction to the unit so that you may have in mind other interesting activities in addition to the frieze, plans for which are described in detail in *Juniors*.

Work out plans with the junior leader. Be clear about which parts he will guide and the times when you will assume leadership, and make sure that all other assignments are given out as early as possible. You will want to plan together to get the work materials ready, as suggested in *Juniors*.

Session Outline

QUIET MUSIC. To call the group together.

INTRODUCTION TO TOPIC. Junior leader.

HYMN. "Joy to the World."

SCRIPTURE. John 3: 16; 1 John 4: 7-12.

HYMN. "Fairest Lord Jesus."

CONVERSATION. Adult leader.

Jesus came to show us what God is like and to lead us to the best way of living. What were some of the ways in which Jesus worked? (The answers of the juniors will include such things as, He taught the people; he talked about things of importance with individual men and women; he attended the services in the synagogue; he interpreted the Scriptures to the people; he gave a special group of men, his disciples, special training; he entered into people's joys and sorrows; he healed the sick; he visited those who were considered sinners; he refused position or fame; he spoke against the wrong; he refused to obey religious laws that were not helpful laws; he showed a new attitude toward women and children; he spent much time in prayer; he helped his disciples to understand about praying; he

¹ Prepared from outlines copyrighted by the International Council of Religious Education.

died on the cross rather than live in a less Godlike way.)

Our frieze shows us some ways in which missionaries work as they give their lives in trying to show people what Christlike living can be. Part of their work is to guide people to want to follow Jesus; part is to serve people as he did; part is to help new followers of Jesus to practice Christlike living; part is to help change laws and customs so that the world itself will be more the sort of place God would have it. Let us mention the ways of working that we have discovered and put on our frieze. (Each child may mention those items which he contributed.)

REPORTS. "Unusual Forms of Missionary Work."

A QUESTION TO BE ANSWERED. What share do we have in supporting our church's missionary work?

PLANNING TO SHARE. Adult leader. (See "Having a Share" in Introduction.)

HYMN. "Pledge to All Lands."

PRAYER. By adult leader. (Asking God's blessing on the group as they plan and carry out their study.)

TABLEAU.

CLOSING HYMN. "Lead On, O King Eternal."

BENEDICTION.

Session II. January 14

WORKERS OF TODAY

Planning for the Session

Study the aim for this session as it is given in the introduction to the unit. You will need a copy of *Juniors* for January 7, as more detailed suggestions for planning the meeting are given there. Go over the program with the junior leader and help him to secure pictures for the picture collection and materials from which costumes may be made.

Your own special contribution will be to guide the discussion and preparation of the tableaux.

Session Outline

WORK PERIOD.

QUIET MUSIC.

CONVERSATION.

TOPIC INTRODUCED. By junior leader.

HYMN. "In Christ There Is No East or West."

SCRIPTURE. 1 Corinthians 3: 9-11.

SHORT PRAYERS. By the juniors.

STORIES. "Workers of Today."

DISCUSSION AND PREPARATION OF TABLEAUX. Led by adult leader.

A Question. Do we know of any other missionaries who are doing work such as that told about in the stories we have

just heard? (To be followed up only if the children's background of knowledge is such that they are able to answer. The work of the missionary supported by the church; of a recent missionary visitor; of some missionary who might later be invited to come and visit the group might be discussed here.)

Preparation of tableaux. Divide the juniors into the same groups as were used last time. List on the board the ways of working shown in the tableaux last time. Different ways should be chosen for portrayal this time. Costumes may be used or not as each group decides. If a group wants to use a little conversation, with its posing, it may be done. Let the groups withdraw for preparation of the tableaux.

PRESENTATION OF TABLEAUX.

DISCUSSION. Adult leader.

After the tableaux have been given and their theme guessed, propose some questions like these: What did the missionary (or national worker) succeed in doing through the action shown in the first tableau? Was he leading people to know God? How? Was he showing what Christlike life is? Was he helping new Christians to act or think in Christian ways? Was he changing opinions and customs and laws so that a more Christian world would result? Often all these parts of a missionary's work are present in an incident. Sometimes only one. What the questions are will depend on what the tableaux have presented.

PLANNING FOR OTHER TABLEAUX.

WORK PERIOD.

CLOSING HYMN. "Fairest Lord Jesus."

BENEDICTION.

Session III. January 21

WORKERS OF TODAY

Planning for the Session

The purpose for the unit is stated in the introduction, page 30. Study the suggestions for carrying the activities forward. You will find them given in *Juniors* for January 14. You will want to go over with the junior leader his plans for the meeting. Your own chief responsibility again will be to direct the tableaux and guide the discussion.

Session Outline

WORK PERIOD.

QUIET MUSIC.

HYMN. "O Worship the King."

THE LORD'S PRAYER.

POEM. "The World Is Full of Children."

HYMN. "Joy to the World."

SCRIPTURE. Hebrews 11: 8-10.

TOPIC INTRODUCED. By junior leader.

STORIES.

DISCUSSION. Led by adult leader.

(1) Judging from the stories we have had, and from the pictures and facts you have found to put on our frieze, what kind of person do you think a missionary must be? (The juniors probably will mention that the missionary must be a person who is devoted to God's purposes; an active follower of Jesus; ready to take risks; willing to experiment; of exceptional training and ability; with wide interests; loving others more than himself; with a sense of humor; with patience and endurance and courage.) (2) Name those parts of a missionary's work which seem to you most important. (Guide the juniors to list: the direct teaching of the Gospel message; the living of a Christlike life; the guidance of others as they try to live as Christians, and the changing of bad laws and customs to better or good ones will become the first list.) Make a second list of those that are important in helping to carry out the work mentioned in the first list. (The many other phases of missionary work, such as relief of suffering, education, improvement of rural conditions, and so forth, are ways of carrying out these purposes. The juniors will understand modern missions much better if they can relate specific activities to the fundamental parts of a missionary's life and work. This is an exercise in doing so.)

WORKING ON THE TABLEAUX. Led by adult leader.

Divide into groups as before. After ten minutes for preparation, have each group present the tableau as it has been prepared.

Now choose four tableaux which have, so far, best interpreted missionary work. Decide whether to costume them more fully or not. Pose each, letting the juniors improve on position, facial expression, and so forth. Take a picture of each in turn.

Do not be distressed if the pictures of all four are not taken. Picture taking may be continued next time. If at all possible, however, plan to have those which have been taken developed and printed. Have a couple of prints of each for the children to see at the next session.

Discuss whether the tableaux already given have presented the four aspects of a missionary's life suggested under the discussion of questions earlier in the session. If all four aspects have been included consider working out other interesting scenes. If they have not, suggest that next session's worktime be devoted to devising scenes which will best show those not included so far. Plan to have more pictures taken.

CLOSING HYMN. "Lead on, O King Eternal."

Session IV. January 28

PEOPLE THEY SERVE

Planning for the Session

Read carefully the aim for the session. You will need to have in mind the activities that have been going on and steps to be taken to carry them forward as you plan with the junior leader for the meeting. Be sure to have on hand a copy of *Juniors* for January 21. Make sure that the committee responsible for securing pictures is ready to report. Consider the tableaux that have been given and possible new subjects. If you want to invite the parents to a program the tableau would make an interesting feature. Be sure to have the kodak prints on hand, and be prepared to take more pictures. If you and the junior leader decide that the juniors giving the impersonations are to be in costume, you will need to plan for this. It would be wise to arrange to meet each of these juniors for a practice.

Session Outline

WORK PERIOD.

QUIET MUSIC.

DISCUSSION OF FRIEZE. Adult leader.

Note additions made. Decide whether or not it is complete enough or whether more pictures and facts should be added to it. If so, make a note of special items to be searched for. Ask for volunteers to complete it next time.

HYMN. "O Zion, Haste."

SCRIPTURE. Psalm 67.

THE LORD'S PRAYER.

HYMN. "Heralds of Christ."

TOPIC INTRODUCED. By junior leader.

IMPERSONATIONS.

DISCUSSION. Led by adult leader.

We have talked about some of the ways in which a missionary works. We have talked about the four main parts of his task. We have seen the many, many kinds of things he does in carrying out these four main parts of his work. Today we have heard from some of the children whose lives his work touches. We must now ask ourselves a question. *What is our part in the missionary work of our church?* (The juniors will answer readily, supporting it financially and sending gifts.) Point out that we give a very, very small part of ourselves when we make those two contributions. Our missionary gives all his life. What else should our part include? Guide the children to mention such things as, (1) be keen to find out what Christian living really adds to life; (2) develop a desire to have the people of all the world living in a Christian way; (3) become interested in other peoples and races and in their problems and difficulties; (4) be alert to find out about

the ways in which our church through our missionaries is spreading Christian teaching and living; (5) become acquainted with as many missionary workers as possible; (6) read missionary books and stories; (7) visit missionary work when possible; (8) increase our giving for the support of our work; (9) pray for our missionaries and their work. (Other ways may occur to the sponsor or to the juniors.)

REPORT ON THE PICTURES ORDERED.

HYMN. "Pledge to All Lands."

WORK ON THE TABLEAUX. Led by adult leader.

The juniors will be eager to see the pictures taken last time. These may be passed around and commented on. Does the picture really give an idea about missionary work? Could the portrayal be improved? Discuss the list of ways of working already pictured and ask the juniors to think of others. Use the second list you made in preparing for the session to suggest still other ideas.

Divide into groups as before and give ten minutes for preparation of new tableaux, then come together for each group to present its tableaux.

Take the snapshots of scenes not photographed last time.

Suggest having a program consisting of a series of tableaux, for parents, on an evening soon after the next (the last) session. If it is decided to do this, suggest that the tableaux to be presented be worked over next time and that invitations to the parents be written at that time, too.

BENEDICTION.

Session V. February 4

A VALIANT COMPANY

Planning for the Session

This is the last session of the unit and you will want to make plans for rounding out activities.

Consider inviting a guest or two, such as the adult leader of another children's group, or the pastor and his wife, or some other person interested in missionary study, to come to the meeting. It will add joy to the completion of the frieze and the picture set on the life of Jesus to be able to explain about the enterprise and show it to someone.

Gather materials to complete and pack the picture set for sending.

Plan the details of the program with the junior leader. (See *Juniors* for January 28.) Be prepared to contribute to the summing up of the unit in any way that will point its meaning more clearly for the juniors.

Session Outline

WORK PERIOD.

QUIET MUSIC.

HYMN. "Tell Me the Stories of Jesus."

SCRIPTURE. The Beatitudes.

SHORT PRAYERS. By the juniors.

TOPIC INTRODUCED. By junior leader.

CEREMONIAL.

WORK ON PICTURE SET.

PRAYER OF DEDICATION. Adult leader.

PLANNING THE TABLEAUX PROGRAM.

REPORTS.

HYMN. "A Call Rings out for Service."

BENEDICTION.

HOW TO TEACH A CANON

(Concluded from page 29)

the end even though there are many mistakes, so that the children may get an idea how it will sound, and may see the need for more work on the melody. Alternate the two groups so that both have opportunity to lead.

The following week, try the canon in three parts, indicating at C where the third group is to enter. When three parts are sung, the pianist may have difficulty playing all of them together for the parts are all in the soprano register, and they overlap one another. She may have to play the third line an octave lower.

Do not be discouraged if there are children in your department who cannot carry their part. Practice, and sitting beside a good singer will help them. If, however, you have a child that cannot carry a tune at all, allow him to read the Scripture, or to do some special task instead. Even one wandering voice may put the others off the melody and confuse the harmony.

The Junior Choir

This canon makes a splendid anthem for the junior choir. Select not fewer than six musical children, and proceed as you would in a Sunday school department. When the canon is ready to be presented in church, the organist probably will play the melody through with a simple accompaniment as an introduction. He may accompany the canon throughout with diatonic chords, following the voices with the right hand. The tempo should be slow, and the singing soft. The phrases are so short that they do not need to be divided for taking breath. When the first and second sections have completed their parts, they may return to the beginning and hum the melody until all are through. They may decide that the canon needs some sort of finishing statement, and it is entirely appropriate to conclude with an "Amen."

Young People's Leader

Unifying YOUNG PEOPLE'S WORK in the Small Church

By BERNICE H. ROBBINS

SO long as the problem of adequate leadership remains acute, especially in the small church, it is the part of wisdom to think in terms of reducing organization wherever possible, and at the same time unifying the programs of the groups involved. One church took steps in this direction by combining under one organization the activities of the high school department and those of the young people's society.

The pastor, the chairman of the Christian education committee, the superintendent of the high school department and the president of the young people's society constituted an advisory board or cabinet. This cabinet supervised the organization and the program of the young people's groups of the church. Since in this case the larger and more stable group of the two was the high school department, the organization centered there.

Under this set-up the usual number of officers and committees was unnecessary. A president represented the Sunday evening group on the cabinet. Each of the four classes involved replaced the usual committees. The teachers acted in the capacity of adult counselors. This not only insured better work, but also provided the young people with excellent training in specific undertakings. The classes changed duties at stated times during the season, thus securing variety and gaining a broad view of the total program to which the young people were committed.

One of the classes became responsible for arranging class-sponsored worship services in the high school department on Sunday mornings; it also organized the programs for the evening sessions of the group. One cared for the financial affairs of both morning and evening groups, while still another planned the service projects. (These consisted of visits to a home for the aged and a state institution where the young people furnished programs for the shut-ins.) The fourth class headed up the social activities of the young people.

Each of the four classes accepted re-

sponsibility for one Sunday evening meeting per month. Each teacher was invited to supervise the preparation of the program given by his class and everyone distinctly understood that as many as possible in each group would participate in the program.

These teachers became so interested that they gave unstintingly of their time in training their pupils to locate materials and prepare them for presentation. They also attended the meetings in which their classes participated and in some cases they took part in the program. Thus they encouraged their pupils by their presence and support. The element of competition entered into the situation and proved a healthy stimulant to high endeavor.



Ellis O. Hinsey

THE FUNCTION OF ALL RELIGIOUS INSTRUCTION OF YOUTH IS TO LEAD THEM TO SHARE WITH CHRIST THE ETERNALLY ACTIVE LIFE OF GOD.

—Alfred Wilson Swan.

The four general subjects for monthly discussion were: Devotional, Stewardship, Service and Fellowship. In order to provide for a fifth Sunday in the month, the cabinet assumed responsibility for these meetings and chose for their subject, Leadership.

Under the subject "Devotional," the group studied such topics as, "How Our Bible Came to Us," "What Is in the Bible," "Wise Sayings from an Ancient Book," and "Wise Sayings from the Lips of Jesus."

The boys' class that handled the financial affairs of the young people took "Stewardship" for their discussion. Among others they chose the following topics: "What Is a Christian Steward?" "Stewards of Time," "Stewards of Money" and "Stewards of Talents."

Keen interest centered about the discussion assigned under the general subject, "Service." "How Can I Help My Church?" "What Young People May Expect of the Church," and "What the Church May Expect of Young People" were presented in thoughtful fashion.

"Fellowship" brought out the following topics: "Christian Ways of Helping Others," "Using Sunday for Christian Culture" and "Choosing Our Recreations Wisely."

The cabinet followed the work of the young people with care and made the discussions of their topics contribute to the immediate situation. Such subjects as "Discovering Our Interests and Needs" and "Our Objectives and Ways of Reaching Them" provided background for constructive suggestions regarding the activities of the group.

Several specific values emerged from this unified program and served to strengthen the work of the young people generally.

First, the old type of "one-man" meetings gave place to a program in which many took part. This involved much work, but the results more than justified the time and the efforts. The young people surprised themselves and one another as considerable latent talent was

(Please turn to page 37)

Sharing Responsibility

By WOUTER VAN GARRETT

THE best way to enlist interest is to share responsibility. We hear a great deal about lack of interest in the church services on the part of church school pupils; yet I am convinced that the remedy for this situation lies in the sharing of responsibilities.

A class of young men was asked to provide ushers for the church services, and to take up the church offering. Since the very first Sunday that they were given the responsibility they have not neglected a single church service, no matter what the weather or the outside interest. Those young fellows know that a definite duty rests upon them and they have accepted it. Moreover, since the success of the service rests partly upon them there has been a better average church attendance of the entire class.

A class of young women, ranging from eighteen to twenty-two, has started a nursery. They have sent cards to all young parents in the church, inviting them to bring the small children and leave them in the nursery during the service. Many of these parents get out of the habit of attending church while they have small children, and later they find it difficult to start again. These young women get a wholesome thrill out of their work, and they feel that they have a worthy part in making the work of the church more effective.

About half a dozen classes in our school take turns in providing flowers for the pulpit. Flowers add much to the beauty of God's house, and we rarely have a Sunday when they do not appear. To make the project more effective, we send the flowers to the homes of the sick and the shut-ins after the last service on Sunday night. Besides that, the class that provided the flowers for the day must appoint someone to take them to the sick. In that way each class comes into personal contact with those whose hearts are cheered by the gift.

In some schools this idea is carried on down to the small children, especially the beginners, the primary and the junior departments. On a certain Sunday, during late spring and summer when almost every garden has flowers, each youngster in that department is asked to bring some flowers. The church provides the baskets and all the flowers are carefully arranged by a committee appointed for the purpose. The baskets remain in the department during the session, and then another committee carries them over into the church. In the older departments some of the members go along when the flowers are taken to the sick.

This flower idea creates a definite interest in the church service and many of the children stay for church on the Sunday morning when the flowers from their department decorate the pulpit. Each child who has complied with the request feels a personal responsibility for the success of the service of the day and it makes him feel that he should be there. It ties up the church service with the activities of the church school, and the children grow up to understand that the two agencies serve the same Lord.

Other schools appoint a class of boys to take charge of the hymnbooks in the church. Of course, strictly speaking, the sexton can be expected to do such work, but it will have a far greater benefit in the lives of the youngsters if they accept such a responsibility. In one case the boys are asked to take charge of all the hymnals. After each service they see that all books are in the bookracks, and before each Sunday's service they make sure that the books are evenly distributed throughout the entire church; they also look out for books that need repairs. You might be surprised to learn that the boys take the responsibility very seriously, and that they spend a great deal of time performing the task. Best of all, most of them attend the church services regularly.

There are many other projects that can be shared. How the youngsters like to post the numbers of the hymns on the hymnboards! A few older boys can be given the task of changing the outdoor bulletinboard. They can make the changes every Monday and make sure that the board carries a religious message for the passers-by to read. Not later than Friday night the next Sunday's announcements should appear, with the sermon subjects clearly displayed. Boys like that kind of work and if they are given the sole responsibility they will

usually measure up. Moreover, they will show an increased personal interest in the services on Sunday.

While all churches have the same routine, in many respects situations do vary, and the plan would have to be adapted to your particular situation before it could be adopted. It does, however, have definite promise of fruitful results. Give your children and young people something definite to do, and many of them will show an added interest in church. Instead of asking some good-natured member to do much of the work himself, divide the responsibilities and see how much better the general interest in the church services will be.

CAREFUL reasoning and calm judgment should characterize a leader. These qualities may be cultivated.

NEW BOOKS

Building an Intermediate Program, by Lucile Desjardins. 212 pages. \$1.00. Especially suited for use in the Standard Leadership Curriculum for the Junior High age-group. Valuable for individual reading by workers with local church school classes.

Teaching Intermediates, by Lucile Desjardins, is scheduled to come off the press early in 1940. Designed for use as a First Series text, but will be equally valuable for personal study.

Teaching Seniors, by Cober and Stricker. Another First Series text now being prepared for publication within the next few months. Watch for the appearance of these two books on teaching methods.

The Old Testament: An Introductory Study, a revision of the book *The Bible in the Church School (Part 1)* written by Dr. J. Sherman Wallace, will appear in April, 1940. May be used by local church school classes and in summer assemblies. Valuable for teachers because of the excellent background material that it contains.

Youth and the Way of Jesus, by Roy A. Burkhart. 212 pages. \$2.00. Helpful to young people in building a philosophy of life.

A Christian Faces Today's World, by E. A. Fridell. A new Keystone Course for Seniors, Part 2 of the Third Year. Will be ready for use in the church schools for the quarter beginning January, 1940. Thirteen lessons, covering a quarter's work.

PRAYER FOR TRANQUILLITY

By Irene Robinson

Oh, take this long unrest away
And in its place, dear God, I pray
That I may have the calm repose
I've seen in daily lives of those
Who know thee best—who walk with thee
Assuming thy humility,
Who know thy peace and kindness,
And, who, in turn, with kind words bless
The weak and the disheartened one.
Oh God, with each new dawn begun
May tasks for thee lend life such grace
That this unrest shall have no place.



Lionel Green

"THE YOUTH CONSTITUTE THE CHIEF ASSET, BECAUSE OF THEIR UNSPENT YEARS, THEIR UNEXHAUSTED ENERGIES, THEIR UNSPOILED POWERS, THEIR ABOUNDING VITALITY AND THEIR SUSCEPTIBILITY TO IMPRESSIONS"

IDEALS For Christian Teachers

WE believe that God's purpose is to help all men to grow toward him in the likeness of Jesus Christ, through the power of the Holy Spirit.

We desire to increase our awareness of God's presence and our allegiance to his purpose, seeking his help and guidance in all things.

We desire to enter with our children into a deeper and fuller realization of our membership in the church.

We desire to grow, and to help our pupils to grow, in the Christlike way of life.

We desire to establish with our pupils a fellowship wherein we may help each other to deepen and clarify our religious thinking.

We desire to make our group a practice-ground of Christian corporate living, working *with* our pupils rather than *for* them.

We desire to give our pupils oppor-

tunities to develop initiative and the ability to make right choices.

We desire to respect the personalities and opinions of others, knowing that their contributions are needed for the building of the Kingdom.

We desire to identify ourselves with the needs and lives of others, and to accept our responsibility for bringing in a new world order of Christian fellowship and good will.

We desire to be open-minded, constantly seeking with our pupils fresh interpretations of Christian truth.

Almighty God, our heavenly Father, who hast committed to thy holy church the care and nurture of thy children; enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, we may worship thee and serve thee from generation to generation; through Jesus Christ our Lord. Amen.

MESSAGES FROM THE HALL OF FAME

NO POWER can die that ever wrought for truth; thereby a law of nature it became and lives unwithered in its blithesome youth when he who calls it forth is but a name.—JAMES RUSSELL LOWELL.

TO BE thoroughly in earnest, intensely in earnest in all my thoughts and in all

my actions, whether in my profession or out of it, became my one single idea.—CHARLOTTE SAUNDERS CUSHMAN.

I CONFIDENTLY expect that in the future even more than in the past, faith in an order, which is the basis of science, will not be dissevered from faith in an Ordainer, the basis of religion.—ASA GRAY.

'Tis Good to Know

By W. Everett Henry

'Tis good to know that here and there
Are those who know the worth of prayer;
That often, too, they lift my name
To him who ever is the same.

At morn or eve, it matters not,
Nor glad or sad the present lot,
God blesses him who makes the prayer
And him whose name is mentioned there.

Keeping One Shut-in Busily Happy

By JENNIE E. STEWART

ONE shut-in explained to her Home Department Superintendent that she loved to knit. Then she proudly displayed some of her best work which included many beautiful and intricate patterns. But the invalid's eyes were failing.

Moreover, she could not afford to buy yarn any more. The situation made her feel forlorn and useless.

Suddenly the superintendent had an idea. She went to the young women of the church and told them of her plan and then she talked to all the girls' classes in the school. All agreed to visit this shut-in and ask her to show them how to do some of her beautiful patterns, how to start a garment and how to solve any knitting problem that came up in connection with their work.

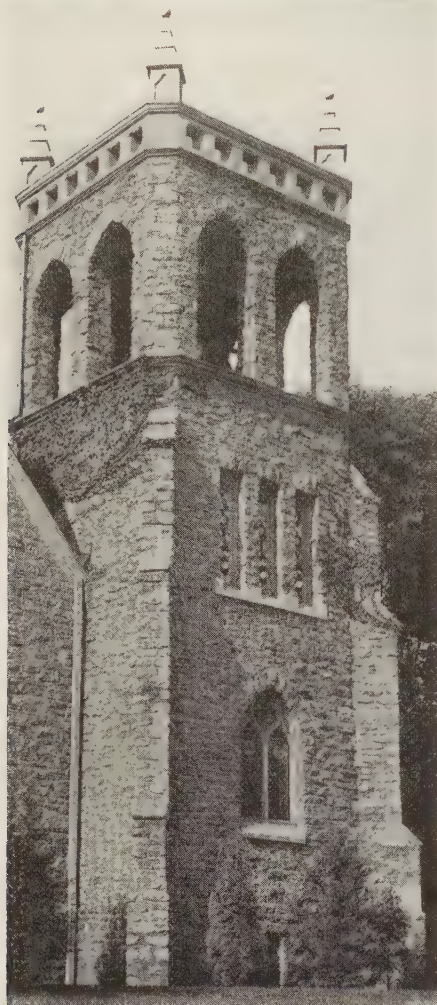
As a result this woman began to feel that she was really of some use. The short time she spent showing a girl how to do a pattern was not a severe tax on her sight and presented no expense for materials.

Then a lovely thing happened. Several of the girls who had received help went together and bought a few hanks of heavy yarn that could be knitted on large needles. This they offered to their helper as a token of their appreciation. It was enough to make a heavy shawl. After that, the young married women's class bought her additional quantities of yarn. From this she made several presents for her friends. The heavier yarn made knitting easier and the invalid began to be very happy.

Finally the girls started her to knitting rag rugs. They sewed all the rags together; then they paid her for the work. The project made everyone feel a little nearer together in Christian friendliness. How many similar opportunities, either within the church or in the community, lie within the reach of all young people!

You'll Like These Plays

REVIEWED by LUCY WETZEL McMILLIN



Thanks for the Sabbath

By P. R. HAYWARD

Lord of all the days, we give thee thanks that the Sabbath Day has dawned.

For the quietness that descends upon the world—the stillness of machines, the lessened rushing to and fro, the peace of the hills and the sky—we are grateful and glad.

Speak thou unto us through the manifold ministries of this day—through

The quiet of the home circle.

The leisurely thought that can be given to the ordinary affairs of life.

The joy and the broadening influence of books.

The fellowship of friends.

The touch of Nature and the out-of-doors upon tired minds and troubled hearts.

The open doors of the church with its summons to the higher things of the Spirit.

Grant, O God, that when evening falls we can look back upon a day crowned with these and all good gifts.

In the name of Jesus who said, "The Sabbath was made for man." Amen.

HERE are the stories of four plays: two of them one-act social-problem plays; one a comedy in two episodes; and the fourth a worship service in itself. They are published by the Walter H. Baker Co., 178 Tremont Street, Boston, Mass. Scripts and royalties may be taken care of through that address.

HER ANSWER, by Mary Russell. Two men, two women. Interior. One act. 35 cents.

Youth is struggling today, trying to find an answer to many conflicting problems. The changing standards in the business and professional worlds make our homes seem impotent when we try to meet these questions. In this play there are four characters, each typifying a philosophy of living. Jean Rawlings, twenty-two, is the protagonist. All the action of the play centers around the difficulties she meets in trying to live her own life. The mother, Mrs. Rawlings, a society woman, evidently has brought Jean to her present difficulties, for the homelife of the two presents many problems. Walt Cummings, the student type, feels that life is real and must be met with earnest endeavor along orthodox lines. Phil Merrill, the son of a wealthy man, is happy and eager for life and adventure. In the midst of many swirling ideas Jean asks, "Why should anyone plan for others?" At the close of the play she offers a simple, sincere, whispered prayer for "light." One feels the urge to join her softly with an "Amen."

ONE WAY OUT, by Mary Russell. Two men, one woman, and bit parts for three men and two women. Time, thirty-five minutes. Exterior scene. Price, 35 cents.

Allan has come to that depth of despondency which allows, in his thinking, only one way out, that of self-destruction. Standing on the bridge, and looking down into the darkness of the water, he tries to find some reason for not doing this mad thing. A kind policeman prevents Allan from taking such a step and the youth leaves for the time being, but returns later. He finds Madge, also discouraged, contemplating the same way out. They walk together, and as they do, realize that other roads lead away from their despondency, roads which might even bring a bit of gladness. Others come to the bridge, and for each one the bridge means something. The police-

man adds a bit of homely philosophy at the end of the play, and this the audience will find well worth thinking upon.

Although this little play is not long, it presents ideas that are dramatic and thought-provoking. It stings one awake to a certain unrest that is so tragically a part of the thinking of many modern young people. This little play has a real message, especially for those who have found discouragement when job-hunting.

If this play is to be given in a church the director probably will desire to alter a few lines. While the speeches as they stand may secure a certain effect, yet it would be better to sacrifice that effectiveness rather than to incur criticism needlessly.

SUPPRESSED DESIRES, by Susan Glaspell. Two women and one man. Playing time, fifty minutes. Two episodes. Interior scene. Price, 50 cents; royalty, \$10.00.

This farce has many bits that will make an audience chuckle inwardly, and then laugh heartily. If you have ever heard anyone who is enthusiastic about psychoanalysis, or have been so yourself, then this will give you real joy. Dreams, their meanings, words used carelessly, all have a sinister interpretation for Henrietta Brewster, who has taken up this philosophy as a panacea for ills of human conduct. Much to her husband's discomfort, and to her sister's dismay, Henrietta goes gaily along, watching and "psyching" them. The repartee is clever, the climax delightful and mirth-provoking. For an evening of grand fun, present *Suppressed Desires*.

THE LORD'S PRAYER. A new translation by Mary Aldis of the François Coppé drama. Three men, three women, and several soldiers. Interior scene. Time, thirty minutes. Price, 30 cents.

This play contains the very essence of Christ's prayer, "Forgive us . . . as we also have forgiven."

The time is that of the French Commune back in the tragic days of 1871. A French woman, Mademoiselle Rose, has been keeping house for her brother, the village Abbé. As the play opens, she has learned that the brother she adored, this one who went about doing good, has been shot down. He was executed, even as he had raised his hands to bless his people. Rose is embittered beyond words. The curé pleads in vain for her to be comforted. Even at that

moment, affairs in the village take a turn. A refugee seeks sanctuary in Rose's home. He is one of those responsible for her brother's death!

Few plays carry the tragic and dramatic conflict found in this short play. Mademoiselle Rose, who at first desired to turn this man over to his tormentors, knows what her brother would have her do. The teachings of their Christ prove stronger than revenge, than broken-heartedness. The audience feels drawn nearer to God, as the woman prays humbly, "Forgive . . . as I forgive."

This is one of the plays which Fred Eastman has included in his book, *Ten One-Act Plays*. It passes the many and significant tests that he gives to dramatic materials, in order to ascertain whether or not their message is religious. The play gives strength to one who reads it thoughtfully, and it sends the audience away in a self-searching mood. If not presented for an audience, it provides a spiritual uplift when used as a devotional reading.



A GROUP AT THE YOUNG PEOPLE'S ASSEMBLY, CAMP UNAMI, PENNSYLVANIA, 1939

A Good Member

By Marion L. Gregory

A good member of a class, a society, or a committee is

A lert to make suggestions that may benefit the organization.

G enerous in contributing time and attention.

O pen-minded in his estimates of teachers, officers, chairmen.

O ptimistic as to what may be achieved.

D efinite in statements about the amount of time and work he can give his organization.

M ethodical and accurate in all reports and summaries.

E asy to approach for dues and contributions.

M ild in manner.

B ent on doing his share, both in work and discussion.

E ntirely dependable when he has assumed certain responsibilities.

R eady to try anything, even though it involves personal sacrifice, if he feels convinced it is for the good of the whole.

LOYALTY is the holiest good in the human heart.—SENECA.

A CHALLENGE

The days of youth are the most important days we know. They are a time for preparation. Foundations are being laid that must sustain the whole superstructure of life. But they are more than this. They are a time for action. Life is not alone in the rosy-tinted future. Life is now. The days of youth are days of real thought, of real joy, of real service. Wait not for the coming years, thinking you will then do something big and fine. Begin now. "Let no man despise thy youth." Do not despise it yourself. Glorify it. Make it count for the things that never grow old.

Unifying Young People's Work

(Concluded from page 33)

uncovered. More variety in the programs produced more interest than formerly had been noticed.

Second, the attendance at the evening meetings increased, the increase coming from the Sunday school classes and not from outside sources. Also, those who had been coming attended more regularly, signifying that the young people were finding something here worth while.

Another noteworthy feature of this new type of meeting was that better programs were prepared under adult supervision than when the young people were left to their own resources. A constructive measure was introduced when the cabinet announced that it would appraise the programs and report upon them at the close of the season. At once the young people became critical of themselves and of their efforts; the programs gradually and steadily improved under this cabinet supervision.

The socials of the unified group were carefully planned and were of a high order. Each class carried some responsibility. One acted as host or hostess, one had charge of decorations, one prepared and served refreshments and one provided games. These duties rotated among the classes periodically. Here again the

general supervision of the cabinet brought an incentive to the young people to plan wisely and to execute their plans with efficiency. The attendance was unusually good and everyone enjoyed the socials thus arranged.

In this day when so many demands are being made upon the time and the attention of old and young alike, we must move toward reduced organization, wider distribution of responsibility and the conservation of time and energy. The experiment in unification here described seemed to include all of these desirable features, in some measure at least, and to offer possibilities for further development. The fact that such a plan produced a better grade of work commends it to leaders of young people in other small churches where the problem of leadership remains unsolved.

THERE may be worship without words.
—LONGFELLOW.

"NO MAN has ever come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind."—PHILLIPS BROOKS.

Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

"CHRISTIAN, LOOK ABOUT YOU!"¹

By Robert W. Searle²

Scripture: Matthew 9: 35-38; 25: 35-40

All About the Church

Every Sunday morning and occasionally on Wednesday evenings, the B—— family drive down to the center of the city to attend their church. The church was built many years ago in the heart of the residential section, but the neighborhood has gone down until now it is practically a slum district and a number of factories have been erected there. The members of the church have moved to the suburbs, but many of them still keep their affiliation with the church because their family has attended for several generations.

The B—— family are a very happy family. They live in a lovely home in the suburbs and have everything they need. They are good citizens; they belong to a number of social clubs; they turn out to vote at election time; they treat their associates with kindness and respect; they attend church regularly, listen attentively to the minister's sermon and sing all the hymns. The B—— family, however, are planning to leave this church. They will miss all the friends they have known for years in the church, but Mrs. B—— complains about the ugliness of the neighborhood, and Mr. B—— dislikes bringing his new car into the streets filled with dirty, noisy little urchins. In fact, he often suspects that these children steal gasoline from his car. (Mrs. B—— always feels secretly glad that her own children at least are clean and well-mannered.) Then, if they park the car any distance from the church, they must walk by some back alleys and breathe the odor of garbage. Mrs. B—— believes that they will be much happier in a church in their own neighborhood, where the drive to church and home again will be prettier and easier.

Perhaps the church itself does not belong in this neighborhood any more. Perhaps it should break up, or move out to the suburbs. Then the people could go to church and hear the weekly sermon and make the weekly testimony

without having to look at the dirty children and the ugly buildings.

It is a disagreeable neighborhood. Not much sunshine penetrates the streets, especially during the winter, when the sun is not directly overhead. The houses where the urchins live are dilapidated and without modern conveniences. And more persons succeed in living in one house than you would dream of.

The visiting nurse who tries to care for the inhabitants of the houses when they become ill knows very well a number of cases like that of young Agnes C—— who recently came home from the hospital after being treated for tuberculosis. Agnes already seemed on the verge of a relapse. Her family are on relief and for the six members they receive only one quart of milk a day. Agnes needs more than that herself. But the relief authorities, when the nurse investigated, stated that Agnes' father had refused to work on the W.P.A. and preferred to receive relief. Consequently, no more money will be given to the family, and Agnes must go without her milk.

For discussion: What could the B—— family do if they would spend more time in the neighborhood of the church they attend and if they would look about them, beyond the dirty faces of the children and behind the walls of the ugly buildings? Is a Christian justified in living entirely for himself and his family? Is he justified in merely listening to the pastor and the Sunday school teacher once a week? Do the B—— family live a full Christian life?

The Ministry of Jesus

"Jesus went about all the cities and villages." A vast difference exists between Jesus' method of proclaiming the gospel and that of the church. Jesus moved about among the people. Too often the church seems to sit on a street corner waiting for the people to come. Jesus spoke to men where they were. The church speaks to men only when they come where it is. Jesus spoke to men whenever he met them, at any hour of the day, any day of the week. The church speaks to men several times a week, usually on Sunday. The church keeps appealing for attendance. Sometimes it sounds as though the church were asking the people to come help it. On the other hand, Jesus went out to help the people.

Again, if you read through the story of Jesus as it is told in any one of the Gospels, you will appreciate how much he saw. He helped the obviously needy, of course, but his eye reached those at the edge of the crowd and in the back places of the town. And beyond that, he discovered not only men's visible ills but he looked into their hearts and minds and understood the needs there. One can gain a remarkable knowledge of life in the world of the day by the pictures reflected in the knowing heart of Jesus. What kind of picture is reflected by the churches in your community?

The Ministry of the Church

Suppose that every member of your church, every member of your society, accepted a definite responsibility in ministering to the needy. Would the pews of the church and also the treasury suddenly empty? The Episcopal Church of the Ascension in New York City was at low ebb a number of years ago when Dr. Donald Bradshaw Aldrich became its rector. The officers of the church expressed their willingness to experiment. They followed the leadership of their rector in insisting upon a minimum of organization to absorb the energy of the people in the church. As a substitute for a complex organization they formulated the policy that anyone desiring to unite with the church must consider it a duty of membership to assume some definite responsibility for service in the community. Today hundreds of the church's members are devoting time and energy every week in hospitals, settlement houses, welfare societies, and other churches. The Church of the Ascension is strong and flourishing, one of the most vital spiritual centers in America.

"The harvest indeed is plenteous, but the laborers are few." So, "pray ye the Lord of the harvest," and go yourself and get the church to go.

HINTS FOR A GOOD MEETING

This topic and the three following topics belong to a unit on "The Rebuilding of the World Begins at Home." This first meeting should help the group to see the place of the church in the life of the community.

Appoint a committee, in advance of the meeting, to collect some "case studies" of needy persons and families in
(Please turn to page 44)

¹ Senior C. E. topic for January 7. The first in a unit of four topics.

² General Secretary Greater New York Federation of Churches.

YOUTH CONSIDERS SOCIAL INSECURITY¹

By Robert W. Searle

Scripture: Psalm 12; Luke 4: 16-21

Social Insecurity All About You

JOHN SELLERS shut up the roll-top desk as he had shut it every evening for fifteen years. He walked over to the office window. It was dusk, and the lights were going on in the surrounding buildings. He could not pound into his head the truth that he would not look out of this window tomorrow or the next day or ever again. And this was the last night he would close his desk.

The firm had discontinued the branch office, and there was no place in the main office for him or for any of the branch employees. He regretted that it had to happen at the beginning of the winter, with coal to buy—and overcoats for the boys.

Although he had known the truth for a month, he had not been able to tell Mildred. He had expected to find another job and spare her the shock of his unemployment. But no one wanted a clerk over forty; they preferred a young man with a flexible mind and a good education and an entire life to devote to the firm.

John Sellers was a victim of social insecurity.

ROBERT MERRILL came home from the hospital helplessly crippled by meningitis. He had supported his mother, a widow, for five years. Since he was a young man, without any superior education, his salary had been small and had permitted them merely to exist. They had saved nothing. Now grief had endangered the life of his mother, and there was nothing for them to do but to move in with Robert's married sister. But her husband's meager wages made the situation tragically difficult.

All these individuals were victims of social insecurity.

DICK ALLEN left school at fourteen because his father's income did not provide each member of the family as much food or clothing as he needed. Dick was eager to make his own living and quit school at the earliest possible moment. He lived in an industrial city and secured a job in a mill, running errands and carrying packages, for \$5.00 a week. By the time he paid his daily fare, he found that his wages failed to make him self-supporting. Yet to win another job he needed at least a high-school education. The long hours of

work wearied him, and he could not drive himself to attend high school at night.

Dick, too, was a victim of social insecurity.

Creating Social Security

The word "charity" in recent years has passed into disrepute—and unfortunately, because "charity" means "love." The word has been dishonored by persons who have tried to substitute the giving of alms for justice and who in ministering to human needs have failed to look upon the needy as individuals.

In the twelfth century a great Jewish spiritual leader, Moses Maimonides, formulated the "Golden Ladder of Charity." The lowest rung in the ladder is described first:

1. Contributing reluctantly.
2. Giving inadequately, but with good grace.
3. Giving after being solicited.
4. Giving before being asked to make a contribution.
5. Distributing money among the needy without knowing the recipients but with the latter knowing their benefactor.
6. Giving in secret, casting money into the homes of the needy, the benefactor remaining unknown.
7. Giving without knowing the recipient, the recipient not knowing the giver.
8. Aiding the needy to self-support.

At one time the medical profession merely concerned itself with treating sick people. Nowadays it not only cures illness, but also tries to prevent it. Christian society is attempting to deal with social insecurity in the same manner.

In recent years much legislation intended to prevent social insecurity has been passed. Some states lag far behind others, and all states need to keep working at the problem. As followers of Christ we are vitally concerned about the fate of our fellow-men. And victims of social insecurity are suffering from a social ill that each of us has some part, however small, in remedying. Perhaps our community has an acute case of social insecurity. Perhaps our state lags far behind all the other states in legislation to prevent social insecurity. That should not be the case in our community and in our state, because our church is there.

HINTS FOR A GOOD MEETING

Of primary interest to your group are the statistics concerning social insecurity in your own community. In preparing for the meeting, appoint individuals to investigate each of the forms of social insecurity existing in your community or in your state. One person may volunteer

to handle unemployment and present to the group a complete picture of the local situation. Another may investigate child labor, if this condition prevails in your community. If it does not, look into the situation in your state. What legislation affecting child labor has gone through? Another member of the group should find out how well the disabled are cared for, and another should report on the provision that is made for the aged, and for other dependents.

Suggested Order of Service

Call to Worship. Revelation 21: 3, 4.

Hymn. "Immortal Love, Forever Full."

Talk. "Social Insecurity All About You," including reports on the local situation.

Hymn. "Father in Heaven."

Report. "What the Brooklyn Young People Did About Social Insecurity." (See page 45.)

Scripture. Luke 4: 16-21.

Discussion. "Our Responsibility with Regard to Social Insecurity."

Sentence Prayers.

Hymn. "O God, Our Help in Ages Past."

Benediction.

Questions to Discuss

1. Should the relief of unemployment be handled solely by the Federal Government, or should efforts to relieve it begin close at home, in the community? What can each individual do to relieve and combat unemployment? What is the age limit for leaving school in your community? Should the school be changed in any way to prepare young people better to fill jobs?

2. What would Christ think of our social order where material wealth is plentiful yet where many persons lack the necessities for a decent living? In a democracy, upon whom does the responsibility for inadequate living conditions rest? How can the responsibility be met?

3. What can we do for old persons immediately around us? Should an individual be responsible for supporting his aged parents? Or should he put the responsibility off upon the State?

4. What is the responsibility of the community toward a family that is left without any income by the disablement of the father? How can it ever replace what has been destroyed? Where does the church make a contribution in a case of this kind? How can the gospel help?

5. Do you have a child-labor problem in your community? In your state? As a follower of Christ, what is your objection to child labor? What opinion will you express emphatically, and what action will you take to uphold your opinion?

¹ Senior C. E. topic for January 14. The second in unit of four topics.

JUVENILE DELINQUENCY —WHOSE FAULT?¹

By Robert W. Searle

Scripture: Ephesians 6: 1-4; Proverbs 3: 1-7; Matthew 18: 1-14

One day not many months ago a twenty-year-old lad was executed in the death house of one of our state prisons. At about the same time there came into my hands a picture of this lad as a boy of ten. If ever I saw a neglected and underprivileged child, I did then. He looked ill fed, ill clothed, and unkempt. Misery and fear stared at me through his eyes. I looked up the boy's record and studied it. He had been born into an impoverished and large family. The boy grew up in the most congested tenement section of the city. In those days no playgrounds kept the children from the streets. He ran wild. His childhood showed an almost continuous history of truancy and delinquency. Again and again he came before various authorities and each of them realized that here was a personality who needed straightening out. The record, however, revealed no treatment accorded to him except punishment. In the end he took part in a robbery. A gun in the nervous hand of another, older boy went off. A man was killed. Then the state went through an elaborate process of so-called "justice," found this boy and the others guilty, and condemned them all to death. Perhaps there never was a case which demonstrated so clearly that neglect on the part of society had created an outlaw.

We hear a great deal today about juvenile delinquency. Everyone knows that such a problem exists, but most people look at it in the wrong way. They usually imply that the youth to whom the term is applied bears the entire blame. The other side of the picture is adult neglect. Anyone who reads the eighteenth chapter of Matthew should have no doubt as to where our Lord would place the blame. A child cannot control his environment. That is determined for him. Except in the relatively few cases where some mental or physical deformity prevented the proper growth there rarely is a bad boy. Those who are known as "bad" usually have become so through conditions for which adults are responsible. In some instances, the badness is a result of actual viciousness that has surrounded the child. In others, it is the result of society's failure to inject positive values into the environment of young people. Sometimes it is the product of utter deprivation; in others, of foolish over-indulgence.

¹ Senior C. E. topic for January 21. The third in a unit of four topics.

Causes of Delinquency

1. *Physical Defects.* As has been said, this applies to relatively few delinquents. Glandular disorders, mental abnormalities, physical malformation—these may produce delinquency in an individual.

2. *Environmental Defects:*

A. *In the Home.* The home is, of course, the first and the immediate environment of childhood. While extreme poverty often looms in the background of delinquency, yet a close examination of cases shows very clearly that juvenile crime really is the by-product of that poverty in the corroded lives of the parents. Many fine characters have emerged from dire poverty when parental wisdom and love have created a wholesome atmosphere. In brief, ill-tempered parents—abusive, irresponsible parents, those given to excessive use of liquor or to gambling; overstrict or overindulgent parents; and broken homes most often as a result of divorce, sometimes as a result of death—these are poison to the child and the adolescent.

B. *In the Neighborhood.* A neighborhood that fails to provide normal opportunities for play and the release of physical energy; that contains alluring and vicious influences; that thrusts a child into destructive companionships; that withholds from the talented child the opportunity to develop and express his talent—these may warp immature personality and direct its energies into channels of lawlessness.

The Cure for Delinquency

It is safe to say that any child, with the exception of the physically defective, can be saved from a life of delinquency and crime if taken in the early stages of that antisocial attitude and wisely, patiently, and thoroughly dealt with.

There are two main approaches to the problem:

A. *The group approach.* The means for this approach have, for the most part, developed naturally in response to the needs of the normal child. Only recently have we begun to realize their preventive and curative values. For instance, those who have recognized the need of youth for fellowship have developed such organizations as the Boy Scouts, the Girl Scouts, 4-H Clubs, etc. Such organizations supply the necessary fellowship and present a set of ideals and interests that offset the unworthy activities. But all of these properly organized group associations that minister to the physical and emotional needs of growing boys and girls provide not only pleasure and satisfaction to the normal youngster, they are wholesome and curative influences for abnormal ones as well.

B. *The individual approach.* Every individual has certain fundamental needs. He needs a home environment that gives him a necessary ministry of love. He needs friendship. He needs opportunity for the expression of his own personality. Some delinquent children need more than group association. They need individual attention from someone they respect, someone capable of understanding them and offering them the sort of friendship that touches the heart. Many criminals are only unloved children grown to maturity. The child for whom no one cared has become starved and deformed. Such a person needs the principle around which the Big Brother Movement is built. It seeks for the unloved child a wise adult who will become his faithful but not over-indulgent friend and counselor.

Religion

All through any approach to the problem must run the ideals that are to be found in the Christian religion. Christ, in trying to reach the starved life, used both the group and the individual method. Christianity not only teaches the nature of individual personality and of human relationships, but where the Christian religion is real it brings the youth to a knowledge of the unfailing inner resource which is God; moreover, it exemplifies the good life. It is not a surprising thing, therefore, that the child who really has absorbed religious instruction is rarely delinquent. He has learned respect for himself and for others.

HINTS FOR A GOOD MEETING

Harold M. Williams, in his article, "Factors in Delinquency," has suggested the following causes for juvenile crime: foreign parentage (the attempt to adjust himself to two standards of living confuses a young person and makes him turn to the lower standards), low intelligence, criminal appearance, inheritance, and environment. Dr. Williams takes care to point out that the presence of any of these factors or of all of them is no sure indication that delinquency will result. As a matter of fact more young people rise above these factors than succumb to them. The percentage that actually falls into crime is quite small in comparison to the percentage that rises above it. Nevertheless, young people themselves need to study the situation to see whether they can do anything to help their associates to stay within the law and raise the general standards of living.

In preparation for an intelligent discussion on the problem in your community, take the following steps:

Make a general survey of delinquency (Please turn to page 44)

DANGER! MEN DRINKING HERE¹

By Robert W. Searle

Scripture: Amos 6:1-6; Matthew 22:34-40

THREE boys on the way home from a football game stopped for a dinner at a roadside inn. The thrill of victory led them to celebrate. A few cocktails seemed appropriate for the occasion.

At about the time when the boys sat down to eat, three men who had been fishing at the seacoast not far away loaded their tackle and a fine catch of fish into their old but mechanically fit car and started for home. These were working men, fathers of families. Work had been scarce and their income was small. The catch of fish would mean real food for a few days.

Two hours later state troopers responded to an emergency call. At a bend in the road they came upon a tragedy. A big car had swung wide around the curve and sideswiped an old machine. The three boys in the big car were badly shaken up but not seriously hurt. Two of the men in the old car had died outright. The third would live, but in a paralyzed condition. The troopers noticed fish strewn all over the road.

In a moment two women had become widowed. A third was left with the responsibility of caring for a permanently crippled husband. Seven children had suddenly become half-orphaned and four now were dependent on a mother who also had the care of an invalid husband. Without warning fifteen people were thrown upon whatever relief they could secure. No estimate could be made of the emotional and physical struggle to be endured by these fifteen during the remaining years of their lives.

THE three surgeons eyed the fourth speculatively; he glared back.

"Well, what of it? That was a long, tiring drive this morning, and I was thirsty. One cocktail won't hurt me."

"That's not the point," replied the one who had broached the argument. "We have a long, hard drive before us this afternoon and you're in no condition now to sit behind that wheel."

"Don't be an idiot, Max. Come on; are you all going to get into this car?"

Two of the physicians entered the rear of the automobile, but the third held his ground. His clear, gray eyes studied the driver.

"John, would you think me unethical

if I were to drink one cocktail before an operation?"

"Certainly; you know I would. But it's the principle of the thing there. You're dealing with a human life in the operating room."

"Well, you're dealing with three human lives this afternoon and mine is so important to me that I refuse to ride when any man who's had a drink is driving. We might get to this medical convention tonight without a single accident. On the other hand, we might not. Why don't you move over and let me drive? I'm responsible then, and I promise you that any accident we may get into will not be the result of an unsteady hand."

"Maybe you're right," growled John, and with that he slid over. Max stepped into the driver's seat and soon the four surgeons were on their way to the city.

BILLY was a strange child, moody and often morose. He seemed both to fear and to hate authority. Trouble simply surrounded him. His teacher blamed Billy's mother until one day she happened to be calling in the home when the father came in roaring drunk. Thereafter she understood Billy and she pitied Billy's mother.

JANE wanted above all things to be popular. She based all of her decisions upon that one desire. She just couldn't say "No." Consequently, when Jane went to the picnic and somebody brought out drinks, Jane pretended that she could take it. She knew when she became a bit dizzy but she hardly realized how much and how foolishly she talked.

The next morning, when Jane was through at the country club, she strolled over to the parking space to get her car. Voices reached her from the open windows of the club.

"Wasn't old Jane a riot yesterday? I never before saw her do such crazy things!"

"A girl like that ought to let the stuff alone. What did you ever give her liquor for?"

"Oh, Jane will do almost anything for popularity. The funny thing is I don't believe she ever had a drink before in her life."

"Popularity! What a crazy reason for making a spectacle of yourself!"

By this time Jane was so mad that in swinging about she almost crashed headlong into a tree. A moment later she had left the obnoxious voices behind her. Hours later she was still raging: "I hate them!" Then common sense came to her rescue: "But I hate me more. I'm really glad I heard. Look at the danger I've missed!"

HINTS FOR A GOOD MEETING

Since this topic is the last in a series of four that have considered the social problems that surround the Christian, it would be well to spend some time summing up the situation. Gather together the conclusions from all four meetings and see whether or not the society can do anything about it.

Discuss the following questions:

Has an automobile driver any right to drink intoxicating beverages? What do statistics show about accidents involving drunken drivers. Does your state have any law concerning driving while intoxicated? How well does your community enforce such a law? If the state has laws against drunken driving, does the state have any right to permit the sale of liquor along state highways?

How do you feel about the use of liquor by professional men who have to do with human welfare? Has anyone, who exercises a degree of responsibility for others, the right to drink?

How shall society handle the individual who cannot resist intoxicating liquors?

Since alcoholism has come to be regarded as a disease, the medical world looks upon it as something to be cured and prevented. If, as some contend, it is also a symptom of a poorly balanced personality, does the problem become one for the church to consider?

In securing material for the meeting, refer to the article on page 8, "The Truth About Intoxicants," by Fannie B. Hayes. See also page 45 for a statement about the death rate in traffic accidents.

The book *Alcohol Problems Visualized* contains a graphical, pictorial presentation of all aspects of the alcohol problem. If your society decides to go into this matter fully, such a collection of facts would be valuable. Write to The National Forum, 850 E. Fifty-eighth St., Chicago, Illinois.

Suggested Order of Service

Call to Worship. Hebrews 12:1, 2.

Hymn. "The Church's One Foundation."

Prayer. For wisdom and understanding in dealing with a problem that has baffled the world for centuries.

Hymn. "Jesus Calls Us O'er the Tumult."

Scripture. Matthew 22:34-40.

Discussion of the Topic. Presentation of illustrative material. This should be followed by a presentation of examples that will describe conditions in the community. The questions should lead to a planning for some definite project that the young people might undertake.

Hymn. "In the Hour of Trial."

Benediction.

¹ Senior C. E. topic for January 28. The fourth in a unit of four topics.

DON'T CRASH THE GATE¹

By Dorothy Hassler

Scripture: Luke 14: 25-33

Gate-Crasher Number One

Not so long ago the newspapers used to be full of stories about a man whose nickname was "One-Eye." His only claim to fame lay in the fact that he was America's Gate-Crasher Number One. He took pride in the long list of events at which he "crashed the gate"—got in free—while others had to pay. He used all sorts of devices to deceive the guards at the gates; he told thousands of lies in order to maintain his reputation.

The managers of sporting events warned their employees to keep a sharp watch for this man. It became a constant battle of wits between "One-Eye" and the gatemen. Thousands of people read of his exploits and chuckled.

Yet all the while he had no real accomplishments to his credit. He was a wandering "bum," tolerated only because people looked on him as a freak and an oddity. All that he did with his life was to exercise his wits in numberless attempts to "get something for nothing."

Are YOU a Gate-Crasher?

A group of young people sat at home late on a Saturday afternoon. They had turned off the radio after they had listened to the description of a football game between two big college teams. It had been a close game, and the young people were discussing enthusiastically some of its exciting moments.

After a while one of the group recalled a humorous incident that had occurred during the intermission between the halves. The announcer, with a chuckle, had told his listeners that America's "Gate-Crasher Number One" had been caught by the special police and forced to leave the stadium.

"Boy," laughed Tommy, "that fellow's a riot! He fools 'em every time. Imagine getting past all those ticket-takers without paying anything!"

Bill chuckled. "I wouldn't mind being able to do that," he said. "I've wanted to see a college football game for the last two years, but I never have enough money."

Bill's older brother, passing the door on his way out, heard him and stopped.

"Do you mean that, Bill?" he asked. "Would you want to be like that fellow? Would any of you?"

Bill scowled thoughtfully. "No-o," he admitted. "I guess you're right, Harry. I was only kidding, anyway. None of us

would really like to be a gate-crasher, I guess. Would we?" They all agreed.

Harry turned to leave. "Good for you," he commented. "Only I'll tell you something. A good many of you are gate-crashers right now, if you'll really think about it. Oh, I don't mean at this minute, visiting our house. I mean in your lives. Exactly what is a gate-crasher, anyway? Think it through. It'll be good exercise."

They Think It Through

It was a moment after Harry left before any of the group recovered. Then Bill grumbled, "That big brother of mine! Always kidding!"

"No, wait a minute," Helen said thoughtfully. "That big brother of yours is pretty smart. I wonder what he was trying to tell us. What is a gate-crasher, Bill?"

Then the group went to work, laughing at first but then more seriously. They did not finish that evening, but carried the discussion over to their young people's meeting.

First, they decided on their definition of a gate-crasher. They made this list of characteristics by which they could identify him:

1. He tries to get into desirable places, without paying, where other people have to pay in money or effort.
2. He tries to secure fame without doing anything to deserve it.
3. He tries to sneak in on the results of other folks' work.

Then they decided to apply these three observations to their own lives and see what happened. At Bill's suggestion they agreed not to name individuals, since that might be embarrassing. Instead, they set out to list the ways in which young persons might be gate-crashers without realizing it. Before they finished there were some red faces among them. This is what they decided:

A gate-crasher might be:

1. A bully. He often uses his greater strength to overcome the careful preparation of smaller boys.
2. A boy or girl who attracts everyone's notice by loud talking, or by conspicuous dress or make-up. If we desire to have people's attention we should earn it by offering them something worth listening to.
3. A person who uses money, charm, or influence to win a school or other election, when he is not as well equipped to hold the job as his opponent.

Here Tommy forgot the agreement and became personal. "I'm a gate-crasher," he said suddenly. "You elected me president of the young people's society, and I haven't done any

studying or thinking to make myself a good president. I wanted the honor of the position, but I wasn't willing to do the work that goes with it."

Then Helen said slowly, "Maybe we'd better quit, go home and do some thinking about this. Tommy's been honest about himself, and I have an idea a number of us feel as he does. We all have jobs of some kind in the church or in school. Aren't we all gate-crashers if we're not doing them the very best we can? And how about us members of the society who haven't done anything for it except to come to meetings? Aren't we crashing the gate by taking the advantages of the society without contributing anything to it?"

How About It?

What do you think?

Let's use the blackboard and work this out right here.

Do we *want* to be gate-crashers? Are we?

Think back to tonight's Scripture: Luke 14: 25-33. Does that give any idea of what Jesus thought about gate-crashers? "Whosoever doth not bear his own cross..." Paul said, in Galatians 6: 5, "Each man shall bear his own burden." Are gate-crashers welcome in Christ's kingdom?

HINTS FOR A GOOD MEETING

The leader of this meeting should prepare for a free discussion by the members. Have a blackboard and chalk ready. After you have told the story of America's Gate-Crasher Number One and of the young people who started discussing him, ask your own members what they think constitutes crashing the gate? Find out whether they agree with the lists made by Bill and Helen and their friends. How many more things can they add? Give some thought to the matter beforehand yourself, so that you can offer suggestions if the discussion lags. (If you don't prepare adequately, aren't *you* crashing the gate?)

Plan a complete order of service before the meeting night. You may base it on the following suggestions, using the materials you have available, or make up an entirely new one.

Quiet Instrumental Music.

Call to Worship. Lamentations 3: 40, 41.

Hymn. "O Jesus, I Have Promised."

Scripture. Luke 14: 25-33.

Reading. See page 45.

Prayer.

Prayer Hymn. "Have Thine Own Way, Lord."

Talk. "Don't Crash the Gate."

Open Discussion.

Announcements and Offering.

Hymn. "I Would Be True."

Benediction.

¹ Combination of the Intermediate C. E. topics for January 14, "Keep Your Temper," and January 21, "Don't Crash the Gate."

YOUNG PEOPLE'S MEETING

MY PASTOR, MY CHURCH, AND I¹

A Planned Project

Scripture: Ephesians 2:13-22; 5:27;
Romans 10:13-15; Psalm 111:1-4

"What's the matter with this church?" growled Tim Post. "I can't see that we're doing a thing. What the pastor talked about in his sermon this morning may be all right for the old folks, but I wasn't interested in a thing he said. How can the young people do anything here when we don't even have a look-in when it comes to anything important?"

No one said anything except Merle Allen; she pulled herself erect and came right back at Tim.

"What you say may be true, but what are we doing about it?"

"What are we going to do?" Tim decided. "What can we do?"

How many young people's groups experience this same feeling? It seems to them that the church leaders think of everything but the problems of youth; the church acts as though everything were important except the young people's program. Then someone is apt to close the matter by affirming, "Everything is dead! Everyone is against us! Nobody wants us around!"

When an individual gets into such a state, the family doctor calmly prescribes soda bicarb, or castor oil, and sets to work to find the root of the difficulty. Young people's groups ought to do the same thing—perhaps they could dispense with the castor oil, but they need to examine the church situation carefully to find the point where the difficulty may lie—the older persons may be at fault, the church may need to give more attention to its young folks, but the greatest probability is that the young people may need to give more attention to the church.

If your group actually faces such a situation, one week's discussion will not be sufficient to effect a cure. You should spend some time in gathering facts, evaluating them and making plans for future action on the part of the youth of your church. Why not plan to use the next three weeks in a project that will help you to understand more fully the work that your pastor is doing and the plans that your church has made for the welfare of the community? Such a survey might disclose wrongs that need prompt correction; on the other hand, it certainly should open the eyes of your group to their own opportunities and responsibilities in carrying on the work of the church.

¹ Combination of the Intermediate C. E. topics for January 7 and 28—"Showing Appreciation for Our Church" and "My Pastor and My Church."

For such a project you will need several committees; one to gather information, another to build the program so that the information may be presented as effectively as possible, and still another to evaluate the resulting discussions and make plans for the future.

A word of caution: By all means do not go into the project with the attitude that the church is wrong and you are out to prove it. If you have a feeling that there could be improvements in your church, set out first of all to find what is being done and whether or not the things you wish included in the church program would benefit the whole body of members. Avoid creating the opinion that you feel the church to be against you as young people. Try to show instead that you appreciate what the church is doing and that you are trying to learn as much about it as possible, in order to take your rightful places in the work that is being done. If you conduct your questioning in such a courteous manner, no one need be offended.

COMMITTEES AND THEIR DUTIES

Committee to Interview the Pastor

Appoint several young people to visit the pastor and discuss with him ways by which the youth of the church can participate more intelligently and effectively in the total program. Ask him:

Does the church have a program that covers a certain period of time? If so, what is that program?

Would the pastor be willing to preach on some topics or problems that would help the young people to solve some of their problems, or to understand certain things about religion and the teachings of the Bible that seem to have special significance for them? (Such topics should be worked out together to make sure that the pastor understands what the problem is from the standpoint of the young people.)

In what ways could the pastor and the young people co-operate more closely in planning the details of the youth program?

Committee to Interview Church Officials

This committee should interview the Boards of Deacons and Deaconesses, the Board of Trustees, the Church Board of Christian Education, the Church Treasurer, and other persons who may influence the activities of the church. The following questions and suggestions may be helpful:

What specific responsibilities has the church given to you (individually or as a group) in connection with this office? How does your work fit into the total program of the church? How does your

work touch the young people of the church?

Are there any offices that the young people might fill at the present time? Could any of the young people be used as assistants and thereby secure training and experience that would fit them for larger responsibilities in the future? Would it be practical to have some Junior Trustees or Junior Deacons?

Ask the Treasurer such questions as these:

Do all members of the church contribute regularly to the budget? What percentage contributes regularly? What percentage does not contribute at all? Does the lack of support affect the work that this church could do?

How regular and adequate are the contributions from the youth of the church?

Ask the church school superintendent such questions as these:

In planning the program for the church school, how far ahead do you work? What objectives does the school have before it? Do you plan the work as a department of the church and subject to the approval of the larger body, or do you plan and execute the work as an entirely separate organization?

On what standards do you base your selection of teachers? If a young person desired to become a teacher, how would he begin? How much training would be required and how would he get it? What would you expect of him after he had been put in charge of a class?

The Findings Committee

This committee shall keep a careful record of the discussions in the meeting and attach to their records the reports brought in by the interviewing committees. They shall be prepared at the final meeting to present a concise account of what has gone before, and after this meeting they shall prepare their report in a proper form to be presented to the Boards and officials of the church who may need to consider it. They shall be prepared to bring up the matter in a later meeting of the young people's group so that an evaluation of the project may take place.

The Program Committee

This committee will consider the length of time allotted to the project and divide it so that a recognized progression takes place. For instance, the project should follow a certain procedure: Introduction, Discussion as to its worth, Appointment of Committees, Research by Committees, Presentation of Reports, Discussion by the group as a whole, Formulation of Findings, Dis-

cussion as to ways and means of achieving the ends desired, Appointment of Committees to carry out those ends, Report on activities of committees, Evaluation of project. The last two mentioned probably will not take place in the three weeks that have been suggested for the duration of this discussion. But the other points can be divided up so that they will cover three weeks in a profitable manner. The following short outline is tentative only:

First Week:

Hymn. "The Church's One Foundation."

Scripture. Psalm 111:1-4.

Prayer.

Quotations. Definition of a church, and poem "Some Go to Church." See page 45.

Talk. "Our Church and Its Young People." What is our church doing for its young people? What does our church need to do for the young people? The speaker should take the opportunity to praise the good things being done as well as to point out the things that remain to be done.

Discussion. Is there need to study the place of young people in our church?

Talk. "Our Community and the Young People." A comparison of the activities of our church and the activities conducted by other churches and the other agencies of the community.

Discussion. What can we do about it? Consideration of aims in the project, and discussion of the scope. Appointment of committees to interview pastor and church officials.

Benediction.

Second Week:

Hymn. "Lead On, O King Eternal."

Prayer. For guidance in the project.

Scripture. Ephesians 2:13-22.

Reports of Committees.

Discussion. How do these reports affect us? What shall we do as a result of them? Does the church have a responsibility to us? Do we have a responsibility to the church? What is our next step?

Hymn. "Go Labor On."

Third Week:

Hymn. "Love Divine, All Love Excelling."

Scripture. Ephesians 5:25b-27.

Prayer. For understanding and wisdom to make careful decisions.

Hymn. "Our Spirit's Home." Tune Finlandia. See *Hymns for Creative Living*.

Report of Findings Committee.

Discussion. How achieve the necessary changes in our church. (The Program Committee should have some plans

to present here.) How express our appreciation for the things that are being done? Appointment of committees.

Final report of Findings Committee.

Hymn. "Master, No Offering."

EVALUATION

This project will not be complete unless after a lapse of one or two months the subject is brought up again and discussed. The committees that were appointed should have been reminded that a report is expected and they should be prepared to disclose what steps they have taken in accordance with the outcome of the former discussions. The project should be examined to see whether or not anything actually happened as a result of the investigations and conferences with church officials. If the project was successful it should lead into other work that the young people see needs to be done. This evaluation meeting will reveal whether or not the work undertaken is progressing and whether the church and the society are benefitting by the project. If disastrous results are turning up, be sure to make arrangements either to change the line of investigations or to stop the project.

"Christian, Look About You!"

(Concluded from page 38)

your community. Your welfare workers, visiting nurses, doctors, teachers, and principals and pastor, because of the nature of their work, will know of a number of cases. Why not ask one of these workers to visit your group and acquaint them with community needs?

Suggested Order of Service

Call to Worship. Micah 6:8.

Hymn. "At Even, When the Sun Was Set."

Reading. "The Women Toilers." (See page 45.)

Hymn. "When Thy Heart with Joy O'erflowing."

Scripture Reading. Matthew 9:35-38; 25:35-40.

Reports and Discussion.

Prayer.

Hymn. "Where Cross the Crowded Ways of Life."

Benediction.

Questions for Discussion

1. In the Scripture passage, Matthew 9:35-38, pick out the words descriptive of the condition of the people. Is there a "plenteous harvest" in your community?

2. What is the basis of God's judgment as set forth in Matthew 25:35-40? Is organized Christianity designed to

help people to meet this standard? What are the principles of Christian conduct according to your church?

3. What does your church do for the sick, the poor, strangers, prisoners? Are these people taken care of by agencies outside the church? Is there anything the church can do for them that is not being done by these agencies? How can the gospel that the church teaches help such persons?

4. How many members of your church devote any regular time to ministering to the sick, the aged, etc.? One excuse often offered by church members for not participating in such activities is "lack of time." Will this excuse be acceptable to God?

Juvenile Delinquency

(Concluded from page 40)

in your neighborhood, ascertaining particularly numbers and types of cases. Try to discover the factors lying behind these misdemeanors. Talk to the police and social worker for information that they can supply.

List the leisure opportunities for children in your neighborhood, noting particularly the various organizations. Find out how many church people and particularly young church people are assisting in such organizations as Scouts, 4-H Clubs, church and school clubs, hobby groups, etc. When you present this information in the meeting try to discover the attitude of your group about these projects. Is your own young people's society carrying its full share of responsibility?

Collect as much information as you can about the Big Brother Movement. Could the men and women of your church assume some such responsibility?

Find out how many children are unreached by religious instruction. What is your church doing about week-day and vacation church schools?

Suggested Order of Service

Call to Worship. Proverbs 3:1-3.

Hymn. "O Little Town of Bethlehem."

Prayer. For clear sight and understanding of the needs of the young boys and girls of the community.

Hymn. "Father in Heaven, Who Lovest All."

Scripture. Matthew 18:1-14.

Presentation of topic.

Discussion. This will include the results of the various surveys and a guided discussion on the findings.

Reading. "The Incentive," by Sarah N. Cleghorn. (See page 45.)

Hymn. "I Think When I Read That Sweet Story."

To Help You in Your Meetings

On this page you will find quotations, poems and other material that will be of assistance to leaders in preparing their meetings.

THE INCENTIVE ¹

I saw a sickly cellar plant
Droop on its feeble stem, for want
Of sun and wind and rain and dew—
Of freedom!—Then a man came through
The cellar, and I heard him say,
"Poor, foolish plant, by all means stay
Contented here; for—know you not?—
This stagnant dampness, mold and rot
Are your incentive to grow tall
And reach that sunbeam on the wall."
—Even as he spoke, the sun's one spark
Withdrew, and left the dusk more dark.

After Brooklyn young people "considered social inequality" carefully, they made the following statement:

"2. 'We are deeply concerned that we may bear our share of responsibility in the building of a Christian social and economic order in which the abundant life for which Jesus worked will be possible for all men. Therefore, with awareness of the terrific problems facing us and yet with a firm faith in the Living God, we resolve:

"1. To seek an understanding of the social system under which millions of men are deprived of the bare necessities of life.

"2. To avoid personal luxury, realizing that we have no right to more than we need while countless men and women lack the necessities of life.

"3. To refuse to support an unchristian social system by abstaining from buying products obviously produced under sweatshop conditions.

¹ Sarah N. Cleghorn. From Poems of Justice, compiled by Thomas Curtis Clark. Used by permission.

² Whither, Christian Youth? A record of the findings of Northern Baptist Youth Conferences, 1935-1936. Used by permission.

"4. To urge that our denominational boards and local churches examine their investments and attempt to eliminate those that are derived from unchristian activities.

"5. To study the co-operative movement for production and consumption of goods.

"6. To uphold the right of Labor to collective bargaining.

"7. To work unceasingly and fearlessly that the underlying principle of our economic life be changed from competition and selfishness to co-operation and brotherhood."

THE WOMEN TOILERS ³

I saw them from our car today,
As I was passing by—
The women toilers!
Mexican, Negro, white,
Working in the cotton fields
From dawn of day till night.
I wonder what the recompense
Of toil like theirs—
Fulfilment, joy, sweet peace?
Or just the dull despair
Of aching weariness,
That never knows surcease?

I wonder, oh, I wonder how
In God's great plan,
I shall make restitution for
The joy, the ease, the time
Spent in such idle ways,
When these must wilt
Out in the hot sun's blaze.
At night I see them
When I try to pray;

³ Grace Bowen Evans. From Quotable Poems, Vol. II, compiled by Thomas Curtis Clark. Used by permission.

God help them to be kind
When they shall think of me,
Beloved, rested, gay—
As I was passing by their fields today!

Nobody taking alcohol has ever been more clever than he was naturally.—
BERTHA RACHEL PALMER.

Some go to church to take a walk;
Some go there to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet each other;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God.

—AUTHOR UNKNOWN

We believe that the church is a group of Christian believers bound together by common beliefs and purposes to carry out Christ's great commission.—From "Statements of Conviction" by Northern Baptist Young People. From "Let's Go!" published by The American Baptist Publication Society.

A great pioneer preacher, Dr. J. A. Frost, once prayed: "Lord, make me humble. But when thou hast made me humble, do not let me know it, lest I cease to be humble."—From *Keystone Course XII, Part 3, "Which Way for a Christian?"* by Edwin T. Dahlberg.

A MOMENT WITH YOURSELF ⁴

"You are today the poetry of all your yesterdays.

"Every thought, every word, every secret dream was transwoven into the fabric of your soul, of the loom of your daily purpose.

"The sacrifices, the prayers, the lives of your parents, are inseparably a part of you.

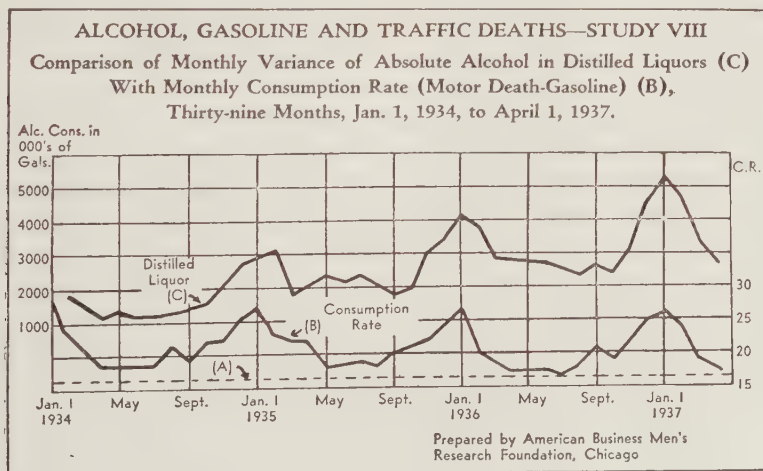
"The comrades along the way, fellow students, teachers, friends, and sweetheart, all wielded a trowel in shaping the one that is you.

"There is a restless urge within you, seeking to have you outgrow yourself.

"Your highest potentiality, if realized, like the prize in the race, depends as much on the last lap as on the first, not unto him who begins but unto him who finishes.

"You can be a child to the Most High; or a traitor to yourself."

⁴ Burkhart: The Future Belongs to You. Abingdon Press. Used by permission.



If deaths by traffic accidents varied in proportion to traffic, there would be a constant ratio of deaths to the amount of gasoline consumed by automobiles, as pictured in Line A. Instead of that, some condition is forcing distortions in this curve, raising peaks at exactly recurring intervals. See Line B for a picture of the death rate from traffic accidents. Curve C, the monthly consumption of distilled liquor, brings to the student of these figures some amazing conclusions.

Adult Leader

POINTERS *for Workers with Adults*

By J. RUSSELL THROCKMORTON

THE millions of adults, with their problems and their abilities, are a constant challenge. What these people make of their lives and how they use their resources are of vital concern to the churches. The importance of the matter will be perceived by everyone interested in the redemption of mankind and the building of a Christian world.

Probably every church has at least the framework of a program for adults. Such organizations as adult church school classes, ladies' aid societies, women's missionary societies, men's brotherhoods and clubs, and young adult groups constitute this framework. Some kind of program is being carried on, and adults are being affected, more or less, by that program.

The work with adults must be the best possible. Radiant and stable Christians, happy homes, and law-abiding communities are among the ends sought. It is suggested, therefore, that those who are responsible for planning the adult program of the church give careful consideration to the following six points.

1. *The needs of the adults should receive first consideration.* Avoid the fallacy that adults are to be rallied only as sponsors for the many projects of church work. On the contrary, remember that these men and women have latent capacities which need to be aroused to growth. Spiritual and mental growth must be encouraged and stimulated. Likewise, guidance and help in meeting life situations must be provided. There are new areas of life and experience that await discovery and that hold splendid enrichment for those who will cross the borders of their present attainments. Help is available for the individual who faces the baffling problems of his life and who endeavors to find a Christian solution for these problems. All these things, and more, are included in the contribution that the churches should make to their adults.

2. *The results of the adult program should strengthen the total church.* Through the organized efforts of adults, the efficiency and strength of each local church can be greatly strengthened. Men and women may be rallied to throw their united strength into every important as-

pect of church work. If church attendance should be increased, if financial support is inadequate, if the church does not occupy a sufficiently significant place in community life, if the church lacks spiritual and practical effectiveness, the entire adult personnel of that church should be enlisted to overcome the weakness. We have a sufficient number of persons on our church records to make any church the most dynamic and live institution in the entire community, and we need to be at work upon a program that will accomplish these things. Let each church utilize now the potential power that it has accumulated through the years.

3. *The Christian adults should be related effectively to community and national life.* The potential power for righteousness now within the churches must find expression in the building of a Christian social order. It is not sufficient merely to lament the corrupt conditions that prevail in community and national life. A dynamic church and a Christian constituency will want to engage in an effort to weed out these evils that destroy persons and defeat the purposes of the kingdom of God. Though we deplore the corruption to be seen in social and political life, we as individuals often feel quite incompetent to cope with it. But in the united effort of Christian people there is a force that few evils can long withstand. This kind of undertaking, however, calls for study and for counseling, and there needs to be consistent co-operation by the churches. The program for Christian adults should make provision for this rallying of Christian people in a united effort steadily to improve the community.

4. *In the adult program, study should be given a large place.* There may be study classes, forums, discussion groups, round-table work, addresses, lectures, drama, book reviews, and special sermons. Christians have needs and churches have tasks; these call for careful, thoughtful study. To be effective in a given situation, we must be informed. It is impressive to note the significance of religious publications, books, quarterlies, weeklies, and tracts, in giving this information. Also we may ob-

serve that the really effective movements of today are going forward, in part at least, as a result of careful study and planning. *To surrender to the notion that adults today will not study in the field of Christian life and activity is to give up one of our most powerful instruments and to all but admit defeat.* An effective program for adults should open opportunities for study, and it should impress men and women with the importance of participation in that study program.

5. *Fellowship should not be overlooked.* Adults need an increased number of opportunities for wholesome sociability, recreation, and mutual understanding. The amusement facilities of our time have been taken over to a large extent by those interested in money making. Little or no thought is given to the moral and constructive values. Also, there is need for developing among Christian people a fellowship that will serve to support and encourage them in their efforts to be loyal to Christ. The first century Christian disciples were strengthened in their purposes through their support of one another. Christians today who struggle with inner problems, or who find it costly to be faithful, are experiencing real help in the fellowship of understanding friends. The spiritual re-enforcement and the other values that come from fellowship should be made available to the members of every church.

6. *The program for adults should make provision for action.* Merely to discuss problems and to analyze situations is not enough; eventually the time comes when something must be done. Surely nothing is more deadly to inner spiritual life and vitality than to be lifted again and again to emotional heights on which we feel the need and importance of action, but on which we never act. That process repeated indefinitely, in the end leaves the inner self dull and unresponsive. The spirit dies. For the sake of the spiritual life of our people, their leaders must open ways whereby emotions and convictions may find expression in action. Furthermore, emphasis should be given to the fact that inactivity will defeat any program. The churches cannot simply "sit down and sit" and then expect to

be effective in building a Christian social order on earth.

There needs to be a continent-wide campaign to increase church school attendance and to improve the church school program so that it will hold the gains that are made. Adult leaders, in

particular, should be alert to new opportunities for building up and improving the program for adults. Careful attention to the six points indicated above will be a long step in the direction of bringing the program for adults up to the "A Level" of effectiveness.

Let Us Read the Bible

By EDGAR J. GOODSPEED

IT HAS been well said that every great revival of religion is preceded by a renewed interest in the Bible. And why not? The Bible is the world's greatest book of religion. The New Testament is morally the loftiest, the most elevated book in the world. *The Pilgrim's Progress* and *The Imitation of Christ* are great books of religion, but no one thinks they approach the Bible. And while religion is a matter of spirit and the inner life, nothing purifies and stimulates that inner life like the Bible.

The Bible has been studied in recent years as never before. The disclosures of archeology have rolled up the curtain on the history of the ancient East, and given us the background of the Old Testament. Literary and linguistic progress has led to a variety of new translations of the Bible and especially of the New Testament. The intention of all these translators has been religious. They see more in the Bible than liturgy or literature; they see religion, and they have labored to bring the meaning of the Bible unescapably before the modern world, in just such familiar language as that in which the New Testament was first written.

These various translations have already made the New Testament live as never before for many people. They make it easier than it has ever been to read it coherently, not as detached texts or verses, but continuously as it was written to be read. The golden text approach to the Bible made it a children's book, to be left behind with childhood. But it is not a children's book; it is a book for grown-ups, and demands of its readers sustained attention and maturity of mind. We must give it such attention, and read it, in whatever translation we can best understand, to learn what it has to say.

The general exclusion of the Bible from public schools and institutions makes it in a special sense the peculiar possession of the church. The stewardship of the Bible is in our hands, and we possess in it the greatest literary treasure of all religion.

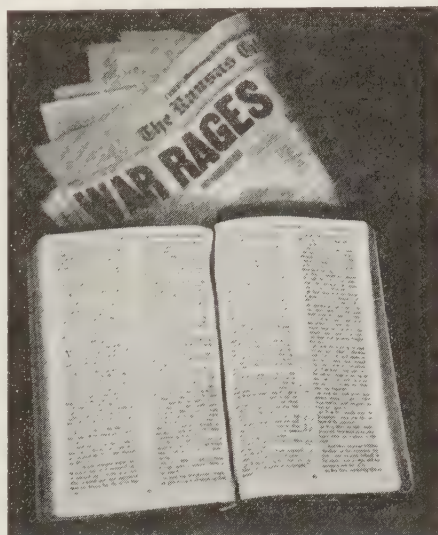
The Bible brings us into the very presence of the great discoverers in religion, of Amos and Hosea, of Isaiah and Jere-

miah; of Paul, summoning men to a new conception of faith, and of Jesus himself, who beyond all others brings us into the very presence of God, in love and obedience and peace.

The Bible is not only a great museum of religious experience, and a great storehouse of religious truth; it is a great dynamo of spiritual power. What a stirring call to Christian living in the Sermon on the Mount! What a challenge to uprightness and tolerance in Romans 12 to 14! What peace and comfort in the Upper Room discourse in John! To spend an hour with these, the greatest spirits of religion, is to recharge our spiritual batteries and tune in on the greatest program on the spiritual air.

Let us find the Bible again ourselves, and then take it to the people about us. For truly, as a great Christian put it long ago, God has yet much light and truth to break forth out of his Holy Word.

The Council on World Evangelization of the Northern Baptist Convention, which furnished the above statement to BAPTIST LEADER, has published it in pamphlet form for free distribution. Those interested may write to the Council on World Evangelization of the Northern Baptist Convention, 23 E. 26th St., New York City, requesting World Evangelization Leaflet, No. 3.



The World's Message
"WAR"

God's Message
"PEACE ON EARTH"

Are You a Teacher?

By Chester S. Thayer¹

ARE you a teacher? If so, begin the class period promptly; don't let the lesson drag.

Don't allow the class period to be stiff and formal; informality is the goal to strive for.

Speak naturally, easily, in a conversational tone; above all, speak distinctly.

Make your subject interesting. Make your points clear. Don't take too much for granted. Probably 90 per cent of those present know but little about the lesson under consideration. It is up to you.

Use illustrations freely. Your class members may remember the story, whereas the thought otherwise might soon be forgotten.

Don't expect your pupils to remember everything. You may not remember what you had for breakfast this morning, but it did you good.

Don't be afraid to inject a little humor into the lesson. We are told that the ark had but one window; one might state incidentally that it could hardly be termed "air-conditioned."

Above all, know your subject. Have plenty of mental material in reserve.

Teach the Bible and Bible truths, but state them in modern speech. Express the thought so that your hearers will understand it.

Answer as few questions yourself as possible; give your pupils a chance.

Don't let the better informed class members (every class has at least one) answer all the questions.

Play no favorites; treat every one alike.

Make it easy for your pupils to speak; invite their opinion. The class period in which one has had a part is always the most gratifying.

Give the lesson subject a present-day application.

And again I say, MAKE IT INTERESTING!

¹ Mr. Thayer is the teacher of the Men's Bible Class in the Portland St. Baptist Church, Haverhill, Mass.

TEACHERS of adult Sunday school classes are always eager to take advantage of any opportunity for increasing their mastery of the art of Christian teaching. For these workers Earl F. Ziegler has written *The Way of Adult Education*. This recent book treats the subject in a thorough and practical fashion. The writer maintains a spiritual emphasis throughout and includes many workable suggestions. The price of this 320-page book is \$1.25.

International Sunday School Lessons

Theme for the Quarter: The Kingdom of Heaven: Studies in Matthew

Aim: To learn from a study of the Gospel of Matthew the teachings of Jesus concerning the Kingdom of heaven, and to ascertain the significance of those teachings for the life of today, both in personal character and in social relationships

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON I—JANUARY 7

The Christian's Confession of Faith

Matthew 16: 13-28

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in

heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

KEY VERSE: *Thou art the Christ, the Son of the living God.*—Matthew 16: 16.

TO BE READ EACH DAY

Jan. 1. M. The Christian's Confession. Matthew 16: 13-24.

Jan. 2. T. The Test of the Christian. 1 John 2: 18-25.

Jan. 3. W. Confession unto Salvation. Romans 10: 1-10.

Jan. 4. T. An Evidence of Unity with God. 1 John 4: 7-15.

Jan. 5. F. The Confession of Peter and John. Acts 4: 7-12.

Jan. 6. S. The Cost of Confession. Matthew 16: 21-28.

Jan. 7. S. A Prophet's Confession. Isaiah 53: 7-12.

SCRIPTURE SAYS—

By J. W. Bailey

The Place

The town of Caesarea Philippi was not far from the southern limits of Mt. Hermon, the tallest of the mountains of Palestine. This mountain rises to an elevation of nearly 9,400 feet, and almost perpetually is snow-capped. From its base rushes a spring-fed stream at least one hundred feet in width. It is one of the four main sources of the Jordan River. The town, now called Banias, lies at the foot of the mountain, and is perhaps a quarter of a mile to the southwest of the spring.

The country surrounding Caesarea Philippi is very beautiful. The higher hills are rugged and barren, but the narrow valley through which the Jordan River rushes has a considerable growth of small trees and shrubs. Somewhere in this region the events recorded in this lesson took place.

The Confused People

It is evident from Matthew 16: 14 that there were various opinions concerning Jesus. Some regarded him as John the

Baptist. According to Matthew 14: 1, 2 (see also Mark 6: 14-16 and Luke 9: 7-9), Herod, the ruler, had thought of Jesus as John the Baptist risen from the dead. The story of the death of John the Baptist at the hands of Herod is told in Mark 6: 17-29 and in Matthew 14: 3-12.

Others regarded Jesus as Elijah. To understand this conception, one must go to Malachi 4: 5, where the coming of Elijah as a forerunner of the Messiah is announced. Jesus, however, declared that the prophecy concerning Elijah had been fulfilled, not in his own coming, but in the coming of John the Baptist (see Matt. 17: 10-13 and compare with it Luke 1: 17).

John the Baptist declared (1:23) that he was only "a voice." Apparently we are to understand that he denied *personal identity* with Elijah, an idea that would have been well received by the people; whereas Jesus, when he spoke, had in mind John's mission and vocational significance.

Some of the people thought that Jesus might be Jeremiah. In an apocryphal book, 2 Maccabees 15: 12-16, there is an account of an appearance of Jeremiah to Onias, the high priest. Jeremiah is

there described as a prophet of God who prays for the people and the holy city, and who acts as a messenger of God to the Jewish people. Similarly, in 2 Esdras 2: 18, Jeremiah is associated with Isaiah as one sent by God for the help of the people. These references show the currency of the idea.

In Luke 9: 8 we are told that among the people there were those who regarded Jesus as one of the old prophets risen from the dead. Mark 6: 15 indicates that by some he was regarded as a prophet *like* one of the old prophets. Mark 11: 32 tells us that the people held John the Baptist to be a prophet; and Luke 7: 16; 7: 39, and 9: 19 agree in showing that the people looked upon Jesus as a prophet.

Simon Peter

The designation of Simon as Bar-jona (Matt. 16: 17) means only that his father's name was John. *Bar* is the Aramaic word for son. *Jona* (or Jonah), as fairly conclusive evidence shows, is a shortened spelling of the word we translate as John.

Cephas, given as a surname to Simon (John 1: 42 and elsewhere), has the same meaning as Peter; namely, "rock."

Baptist Leader

The word used in the second portion of Matthew 16:18 and likewise translated "rock" is not identical in form with the word translated "Peter." The word represented in the name Peter refers to a single fragment of rock, the other word usually refers to a mass of living rock. This is the meaning which the word has in Mark 15:46; Matthew 7:24, 25; 27:1, 60. The word, however, is not invariably so used. See Romans 9:33; 1 Corinthians 10:4; 1 Peter 2:8. Ephesians 2:20 gives an illuminating suggestion.

The Keys

In Revelation 3:7 Christ is said to have the key of David, an expression not found elsewhere in the New Testament. In Isaiah 22:22 we have a similar expression concerning one of the kings of Israel. This is a form of statement for the commitment of authority and power. The keys of the kingdom of heaven, therefore, refer to the authority of the apostles as teachers of the Kingdom. The figure of speech has been changed from that of a foundation upon which a building has been erected to that of one in authority, able to open and close doors, and to determine who shall go in and out of the building. Jewish usage makes very clear that this authority rests in the representative character of the teachers of truth. Matthew 10:40 indicates something of the same representative relationship between Jesus and his disciples.

Get Thee Behind Me"

Matthew 16:23 contains a word found also in Mark 9:33 and Matthew 4:10. It is one of the well-known idioms of the language used by Jesus. It does not so much mean that Satan should get behind Jesus as that he should go away. It is very nearly equivalent to our English exclamation, "Get out!" Peter's insistence that Jesus not go to Jerusalem to his death presented a problem with which Jesus had to deal firmly.

The blessing pronounced in Matthew 16:17 should be linked with the rebuke pronounced in Matthew 16:23. Peter's splendid insight into the significance of Jesus had not given him a thorough understanding of the experience which Jesus faced.

LESSON APPLIED

By Howard K. Williams

Your Aim: That your pupils, each for himself, may find the divine Christ, and finding him, may openly acknowledge him, and walk in his way with the assurance of victory; that they, and you, may start the new year with Christ.
Your Preparation: A careful reading

of the Authorized Version, supplemented by a reading of the Revised Version, Moffatt's translation, and all other translations you may be able to secure. Ponder each phase of the scene. So great is the wealth of material that the following points are merely suggestions.

Christian Faith

The outstanding word in this lesson is faith. What do you know about faith? What is its meaning? What are its implications?

Consider the scene. Jesus had preached his Sermon on the Mount, with its announcement of the nature of his Kingdom. He had demonstrated his power by performing miracles. He had illustrated his teachings by relating parables. He had been variously received. Now for quietness, that he might teach a particularly difficult lesson to a chosen few! He took his disciples into the north country (see your map). There, in seclusion, he asked a crucial question; a question which must ever be a test of faith. It had to do particularly with the *object* of their faith.

Faith lies at the basis of all progress. But the *object* of faith is as important as faith itself. If I have faith in the wrong thing, I shall be misled. The object of a Christian's faith is the person of Jesus.

Christ, the Object of Faith

Jesus began by asking what others thought of him. "Who do men say I am?" The answer Jesus received showed the belief of the people of that day. They thought of Jesus as Elijah or Jeremiah or, at least, as belonging to the line of prophets; a true prophet and teacher.

Thus, the best opinion of Jesus' day, as expressed by the people, acknowledged Jesus to be a great prophet and teacher. But there is a heaven-born view of Jesus which shows him to be the Messiah, the Son of God. A prophet and teacher? Yes. But heaven would answer, "He is this *and more!* Not merely a son of God, but *the very* Son of God!" Any other interpretation of this passage begs the question. Jesus acknowledged nothing less than faith in him as God's very divine Son.

"Who do you say I am?" While the opinions of others may be interesting, your own opinion of Jesus is of greatest consequence for you. Do you base your life on him?

Peter's Confession of Faith

In response to Peter's glorious declaration of faith, Jesus answered in words which mean substantially this: "Upon this, your profession of faith in me, I will build my church." The little

group was standing somewhere on the slope of Mt. Hermon. Great stones, hewn out of the mountainside, lay about them; stones cut for some building, perhaps. "Thou art like one of these rocks, Peter."

To Peter, Jesus said also: "I will give unto thee the keys of the kingdom of heaven." What is a key for? Did you ever go out of your home and forget your key—the key to your home? Heaven is our home. Men had lost the key. The church should have the key to unlock the door of heaven and let men in.

It is said that when the Jews made a man a doctor of the law, they gave to him a key to the closet of the Temple where the sacred books were kept; signifying that he had the authority to enter that chamber and consult the books, that he might read and teach the law of God. Members of the Christian church are given the keys of the kingdom of heaven, that they may enter that region to learn and to teach the laws of Christ. Do you use your key to open the door of heaven to your acquaintances?

The Path of Faith

"From that time forth!" Read the whole of Matthew 16:21. We do not know why it should be so, but we do know from experience that the path up to God leads through suffering and hardship and heartache. Jesus saw this path and told his disciples of it.

Satan is constantly promising to show us a smoother way. Peter was talking as Satan talks when he rebuked Jesus for accepting the hard path, and when he sought to show Jesus an easier way. Hence, Jesus' rebuke of Peter.

Often our friends do us more harm than our enemies. A mistaken idea of love would smooth the way, and by that smoothing lower our ideals and weaken us. Professor Luccock calls attention to this. He cites Frances Cobbe's picture of a husband weakened by a doting wife who is ever saying to him: "Do not go on that charitable errand today; you have a cold!" "Do not invite that dull friend!" "Do not join that tiresome committee!" "Pray, take a long holiday." That sort of thing, dropped every day like the lump of sugar into the cup of tea, finally produces a change in a man's mind. Surely, here is a poisoned drink indeed; it steals away a man's backbone and makes him completely selfish.

"We have hard work to do and loads to lift;

Shun not the struggle: face it, 'tis God's gift."

Do Not Miss the Path

Peter's faith blew hot and cold. He spoke with heaven's voice one moment

and with the devil's voice the next. So, often, do we. While he talked of the things of God, he was thinking of human things. He had man's outlook, not God's.

To those who would follow the path of faith, Jesus gives these three short rules:

First, *Deny yourself*. This is not the same as practicing self-denial. Perhaps you desire to take a vacation trip, so you deny yourself a new hat and attendance at the movies. In that way, you save money for something you want more. That is merely self-interest, and is of no spiritual value. But if you love Christ so much that you forget yourself in your serving, giving, and living; if you deny yourself things that you very much want, and do so in order that you may give to his cause, that is true denial of self.

Second, *Take up your cross*. Not merely bear your cross, for you must do that. A person in trouble says, "I must grin and bear it." It is good that he can grin, but grin or not, he must carry that cross. The cross becomes Christian when we voluntarily take up a burden, duty, or task that we do not have to take up, save as the love of Christ constrains us.

Nobody can compel us to teach, or to give, or to go to the mission field, or to take an active part in church affairs, but if, for Christ's sake, we take up these duties, then the cross becomes Christian and we are on the path of faith.

Third, *And follow me*. Not follow just anybody at all, but follow Me. Though it meant death for him, Jesus set his face steadfastly to go to Jerusalem. No path was too difficult, no labor too arduous, no service too dangerous. In the comfort of our homes, we hear his call. Do we have the courage and the willingness to follow our Lord, no matter where he leads us?

At the End of the Way

We were riding to the cemetery—the undertaker, eighty-four years old, and myself—at the head of the funeral procession. "Money isn't everything," he said. Time was when I had heard him tell with glee of the profits he had made on real estate investments. But he had lost most of his money. Now, in his old age, he sees there are other, more important, things than money. At eighty-four! Don't wait that long to grasp this simple truth!

Jesus surely was right; one whose chief interest in life is to save his life, will lose life in its fulness of joy. But he who loses himself in service lays up treasure in heaven, and he will be greeted by the Master himself.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

Again we have a Scripture passage with conversation. This lends itself to the use of different voices to carry out the dialogue. In today's reading let one person be Peter, several be "They" (vs. 14), and have the words of Jesus spoken either by the person who is reading the running text or by another. Be sure that the readers rehearse this previous to giving it before the class.

Presenting the Lesson

Where were Jesus and his disciples when Peter made his confession? What relationship was there between their withdrawal from the crowd and Peter's clarity of vision? Why was Peter the first one to answer? Does this answer explain Jesus' continued trust in him (John 21:15-17) even after his offense (Matt. 16:22, 23) and his denial (John 18:25-27)?

Contrast what the world thought of Jesus and what Peter thought. Explain the difference (vs. 17). Do you think Jesus' revelation of his suffering had to wait until his disciples were ready to make their confession of faith in his Messiahship?

H. G. Wells has described God as a "suffering God." What basis for this description is found in verses 21-23?

Consequences of Confessing Christ

In the presence of the other disciples Peter could say, "Thou art the Christ, the Son of the Living God," but not long after, in the presence of a serving-maid, he denied that he was Jesus' disciple, that he even knew him (Mark 14:66-72), and he did that right after he had vehemently protested his devotion (Mark 14:31). Note Mark 14:54—"and Peter followed afar off." If we desire to keep from denying Jesus even after we have confessed him, we dare not follow afar off. We must stay close. Nor dare we part company with other disciples. Do you ever wonder what would have happened if the disciples had remained together? Might not Peter have gained courage for his own conviction if he had been strengthened by the presence of the others? Where does this line of thought lead us when we think of our own companions?

Verse 25. What is the meaning of this verse? How can one save anything by losing it? The following legend from India has a bearing on this point.

Once during a very long, dry season a holy man was dying of thirst. A poor woman, finding him by the roadside, had pity on him and was not content until at great personal exertion and risk she

had brought back seven handfuls of water. When she offered them to the man, a miracle happened—each handful turned into a beautiful lake and Seven Lakes came into being. Now, during that same long, dry spell, the queen, living in a palace just over the ridge, was also feeling the effect of the drought and she prayed to the gods that they send rain to save her, just enough for herself. All through the prayer there was no mention of anyone but herself. In answer to her prayer the gods sent water, a great flood of it, which swept away palace and grounds and queen leaving a swamp. The Seven Lakes and the swamp stand as memorials to the truth of Jesus' paradox.

The best proving comes, of course from our own experiences. Think of the unselfish deeds you have witnessed or heard of. Share them with the class and ask them to share similar incidents with you and with each other. In each of the stories point out the "loss" and the "gain."

One day Kagawa, looking at his hands realized that God had made those hands for his own use, that God had hidden a plan in them. Kagawa tells of this thought in his poem, "Discovery," printed in *Songs of the Slums*. Read it to the class and ask them to explain it in terms of John 12:24. What gains have come to the world through Kagawa's sacrificial "losing" of his hands?

LESSON ILLUSTRATED

By Bernard C. Clausen

It is the first Sunday of the new year. The month is January, named after Janus, the Roman "god of the door." Janus had two faces; he could look both ways. Look backward from January across the past, look forward into the waiting future. Thank God that on this first Sunday of the new year, the thousands of Sunday school pupils will be studying about a great decision.

Far north, at the uppermost part of the Holy Land, is the city of Caesarea Philippi. Thither Jesus and his disciples had journeyed. There he asked them the question for which, by his teaching and living, he had been preparing them. "Whom say ye that I am?" Peter's answer laid the groundwork for the Christian churches. Since that long ago day, all of life has been measured from Peter's declaration, as the very heart of the truth about Jesus Christ.

THE GUIDE. You stand now before the great dome of the Capitol of Cuba.

THE TOURIST. What a beautiful building! As grand as our great capitol buildings in the States!

International Sunday School Lessons

THE GUIDE. Come, let us enter. We shall go up the main stairs and through the portico.

THE TOURIST. Oh, what a wonderful room! The dome above us seems like another sky! And see the marble floor, and the designs worked into the stone! All lead toward that central place; that gleaming spot directly under the center of the dome!

THE GUIDE. Gleaming spot, indeed! That is a diamond! One of the finest diamonds in the world. It was embedded here at the very center of Cuban life.

THE TOURIST. Why did they place it there? Are you sure that it is at the center? The center of the dome, yes; but at the center of Cuba?

THE GUIDE. I am sure. It was placed here for that purpose. Every road that leads across Cuba in any direction is measured with reference to that diamond. The mileage on the highways is computed by distance from that diamond. Men describe where they are by saying, "We are eighty miles north of the diamond." Tell me, do you have no such thing in the States?

THE TOURIST. Nothing quite like that, good friend. But we should have. We should have Jesus as the center of our life.

■
For every game, there are players and spectators. College authorities everywhere are trying to bring students down out of the grandstands and out upon the playing fields. In the work of the Kingdom, too many are content to be spectators. The need of the Kingdom is not more hired, professional lawyers to defend it, but more sincere and convinced witnesses, men and women who know the facts and are willing to state them.

In the time of Christ, when one saw a man bearing a cross, one did not say, "There goes a man carrying a heavy load," but "There goes a man to his death." We talk about bearing crosses, but we mean only that we bear burdens.

If you have difficulty in making up your mind what to think about Jesus, begin to read the Gospels. Gradually your knowledge that you acquire will change to character. Then you will exclaim, "My Lord and my God!"

Garibaldi raised an army by this bold challenge: "Young men of Italy, I offer you cold, hunger, forced marches, death—but let who will, follow me!" Jesus, his wisdom, did not make the course which he summoned men seem easy.

There are swift transitions in the life of Peter: shifting sand, cornerstone,

stumbling block, shifting sand again; but, at the last, the cliff of granite, not to be moved. So may it be with us.

Don't try to follow Jesus without letting anybody know it. Speak the bold word before those who surround you. Then, instead of anxiety, you will experience an inexpressibly wonderful peace.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

In response to many requests for helps for the busy superintendent, we introduce this column of suggestions. Since the most pressing demand upon the average superintendent is the weekly preparation of an opening worship service for the adult division, and often also for the youth division of the church school, we will feature varied materials and hints to aid his preparation.

The worship themes often will be related to the uniform lesson for the day. However, this relation will not be too strongly emphasized, since in many schools the classes are using *Keystone Graded Lessons* or *Elective Courses*. Other worship themes will be related to the special days through the year, to emphases in the denominational calendar, to missions, evangelism, peace, service enlistment and other subjects of concern to Christians.

In addition to the worship suggestions, the column will contain brief hints regarding other phases of the superintendent's work, pupil participation in worship and special day programs.

The School at Worship

Theme. "The Church's One Foundation."

Prelude. Pianist playing softly one stanza of "I Would Be True," with Amen. (First chord of prelude should become signal for instant quiet and seating of school. Example of superintendent and teachers, with assistance of ushers can establish this habit.)

Hymn. "When Morning Gilds the Skies." (School rising. A single sentence is sufficient introduction to familiar hymns.)

Invocation. Thanksgiving for the opportunities of the old year and for the privilege of entering upon a new year, for the joy of Christian worship, study and fellowship in service, and for all encouragements to live the more abundant life in Christ. (School seated at end of invocation.)

Announcements, if timely, may best be inserted here. The service, of course, is more worshipful if its features are not announced.

Scripture. Matthew 16: 13-18, 21, 24. (To be read by superintendent or chosen reader.)

Hymn. "The Church's One Foundation."

Discussion. It is fitting on this first Sunday in 1940 to think of the foundation on which we must build as we do our part in the building of the Christian church and the Kingdom. The hymn we have sung, a favorite of Christians everywhere and especially in world Christian gatherings, reminds us that Jesus Christ is the only foundation upon which we can build safely.

Recall Edwin Long's great painting, "Christ or Diana," showing a stalwart Christian maiden, standing before an altar to the goddess Diana in the crowded Coliseum. Urged by her frantic lover to cast upon the altar the pinch of incense that will save her from a cruel death, the girl turns away to give herself in sacrifice to the Christ who has won her devotion.

The true church consists of folk willing to defy public opinion and to witness to their faith in Jesus' way. He still calls to us, "Follow me." I cannot call him Savior unless I make him Lord.

Let us bow our heads in silent prayer, asking God to keep us true to our faith in these days of severe testing. (After a moment, a young woman soloist should sing prayerfully "I Would Be True." The "Amen" of the hymn will dismiss the group for the class period.)

Helpful Hints

The hymns mentioned above may be found in any good hymnbook. *Hymns for Creative Living* has a unique companion volume of interpretations—*Stories of Hymns for Creative Living*, by Charles Arthur Boyd. All such books may be ordered from The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

Members of the school who have been absent from the Christmas events may have been ill, out of town, or else are losing interest. It is highly desirable that these members be visited promptly.

Pictures are invaluable helps for worship leaders and teachers. Why not appoint someone who loves art as an "art counselor," to collect and file all kinds of worth-while reproductions of Christian art? There are available picture sets to accompany many of the *Keystone Graded Courses*, a monthly picture and interpretation in *BAPTIST LEADER*, and other reproductions at a nominal price. A strong, shielded light enables a sizable group to see even pictures of moderate size. The "counselor" also should become familiar with the Bible, hymn and missionary slides available at state promotion offices.

The Problem of Forgiveness

Matthew 18: 15 to 19: 30

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on

him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

KEY VERSE: *And forgive us our debts, as we forgive our debtors.*—Matthew 6: 12.

TO BE READ EACH DAY

Jan. 8. M. The Problem of Forgiveness. Matthew 18: 21-35.

Jan. 9. T. God Forgives Us. Ephesians 4: 25-32.

Jan. 10. W. Forgiveness Enjoined. Mark 11: 20-25.

Jan. 11. T. The Glory of the Christian. Proverbs 19: 1-11.

Jan. 12. F. Joseph Forgives His Brothers. Genesis 50: 15-21.

Jan. 13. S. Stephen Forgives His Enemies. Acts 7: 54-60.

Jan. 14. S. The Blessedness of Forgiveness. Psalm 32: 1-5.

SCRIPTURE SAYS—

By J. W. Bailey

Forgiveness

Though the section of Matthew forming the basis of the lesson for today contains teachings of Jesus on a number of matters, it has at its center Jesus' teaching concerning forgiveness.

The statement in Matthew 18: 15 is essentially paralleled in Luke 17: 3. If a man receives injury from his brother, he should go to him about it in private. If he will listen to what is said and will repent of his wrong, there should be forgiveness, reconciliation, and a restoration to fellowship. In that way the man will have gained his brother.

Matthew 18: 16, 17 carries the matter further. If the brother will not listen, then the injured man may take along with him one or two others. If the brother still remains unconvinced and unrepentant, the matter should be brought to the church. If the erring brother refuses to listen to the church, then "let him be unto thee as an heathen man and a publican." This does not mean that he is to be injured or mistreated; it only means that it is to be recognized that he has, by his conduct, placed himself outside the fellowship and is essentially a stranger and an alien. Such a man needs the proclamation of the gospel and the renewal of his life, before he is worthy of a place in the fellowship of the church.

How Many Times?

Matthew 18: 21, 22 introduces the subject of reconciliation and forgiveness from another angle. Peter's question as to how many times his brother might sin against him and receive forgiveness was a point of discussion among the rabbis. Upon the basis of the formula found repeatedly in Amos, chapters 1 and 2, "For three transgressions, yea for four, I will not turn away the punishment," the rabbis held that a man should forgive an offender three times, but not four. Others reached the same conclusion, but based their opinion upon passages of Scripture of less obvious bearing upon the subject.

When Peter suggested the number seven, he implied a greater generosity than was common in Jewish thinking. This is true whether the term seven be understood in an exact or in only a representative meaning. The number three was a small number indicating completeness; seven was a larger number for the same general conception.

Jesus' reply that the limit of forgiveness should be seventy times seven really meant that no limit was to be fixed. Luke 17: 4 supports this understanding of Matthew's statement. If one sins seven times in a day and turns and says that he repents, he is to be forgiven. This intensifies the statement and indicates that as often as one confesses his sins and acknowledges the injury wrought by him, he is to be received.

Obligations Compared

Matthew 18: 23-35 sets forth the matter at considerable length and upon the basis of yet another truth. A comparison is drawn between an individual's obligation to God and his obligation to his fellowmen. In the parable, a man owed his master about ten million dollars. The master forgave him this great amount. This man who had been forgiven had a fellow servant who owed him a trifling sum—about seventeen dollars. Though he had been forgiven a debt so much greater, he refused to forgive his fellow servant his small debt. On this basis, Jesus says, we should have a quick and ready spirit of forgiveness, for we ourselves expect to be forgiven very, very much.

But Jesus carries the matter still further. In Matthew 18: 35 we have the explicit statement that if we do not forgive our brother the injury he has done to us, we need not expect God to forgive us.

This evidently is a point which Jesus repeatedly emphasized. It occurs in Mark 11: 25, 26 and in Matthew 6: 14, 15; and it is implied in the Lord's Prayer, as found in Matthew 6: 12 and Luke 11: 4. Taking all the passages together, it does not appear that we are to understand that if God has forgiven us and we then refuse to forgive our brother, God will take back his forgiveness. It is rather that we are not in any condition to ask or to expect for-

iveness if we do not have within us the forgiving spirit. This is in line with the statement in Matthew 5: 23, 24, that our offering to God will be acceptable only if our relation to our brother is what it ought to be.

Brotherly Spirit

We must do all we can to maintain fraternal feeling and spirit in our relations one with another. This may seem to be a very exacting demand. But we do well not to shut our eyes to the fact that the Gospels explicitly give us this as teaching and demand of Jesus.

In 2 Corinthians 2:10, Colossians 3:13, and Ephesians 4:32, we have the injunction of the apostle Paul. It is in the same vein. He distinctly connects our forgiving attitude toward others with the forgiving attitude of God toward us. As a matter of fact, the idea is of a piece with the basic teaching of the entire New Testament. We may not divide our lives into compartments, with our relation to God in one compartment and our relation to our fellows in a different one. Our lives are to be united in all relationships because of their vital and basic relation to God. This is the way of strength and joy.

LESSON APPLIED

By Howard K. Williams

Your object in teaching this lesson is to create a forgiving spirit in each of your scholars. Seek earnestly to accomplish this; but, first of all, consider if you yourself have a forgiving spirit. If you hold anything against anyone, be reconciled; then come and offer this lesson as your gift upon God's altar (Matt. 23:24).

What Is Forgiveness?

Among my most prized books is Ian MacLaren's *Beside the Bonnie Brier Bush*. In this collection of Scottish stories is that of Flora Campbell, a young girl who, to escape from an austere father, ran away to London. There one Sunday evening, homesick and weary, she wandered into a church. Dimly led, the minister that evening preached on the Prodigal Son. One word Flora remembered, "You are missed." The minister had repeated it again and again. "You are not forsaken; you are cast off; you are *missed, missed, missed.*" That word drove her home to her father. He, by this time, had come to see that he had been a Pharisee; religious, but not kind. So when Flora came back, sick and weary, he cried out to God: "Have mercy on me, O Lord. Give me time to do her kindness!" Her name was restored in the family Bible:

Flora Campbell
Missed, April, 1873
Found, September, 1873

That is forgiveness. Restoration to a finer, truer fellowship.

Said a church member, "I will forgive, but I cannot forget." How unlike God who removes our sins from us as far as the east is from the west, and who remembers those sins no more forever! In that divine forgiveness is my only hope—and yours.

How Often Forgive?

Something rankled in Peter's mind when he asked this question. The disciples had been having a discussion as to who was the greatest, and the discussion had not left him feeling pleased. Then, too, Jesus had been talking about wayward sheep, and Peter was perplexed. How far was one expected to go in this matter of forgiving persons who, like wayward sheep, had gone astray? (Matt. 18:11-14.)

The Pharisees put the limit of forgiveness at three times. The fourth offence—no one would be expected to forgive that! But Peter had been talking with Jesus, and he had learned better. He stretched forgiveness, he thought, beyond all human requirements. "Seven times?" he asked.

Jesus saw the calculating spirit, and said: "Very well, count up to seven. Now do that seventy times. When you have done that, you will know that forgiving is not a matter of counting, but is a habit of mind." Jesus' answer to the question, "How often?" is "A forgiving spirit." Do you look for chances to be offended, so that you can treasure ill will, or do you have a forgiving spirit?

Our Need of Forgiveness

Jesus illustrated our need of forgiveness by means of a parable. A king forgave one of his servants an enormous debt—ten thousand talents! But this servant who had been forgiven so much would not forgive a fellow servant who owed him a paltry sum—an hundred pence.

We hope for, and expect, forgiveness. By what argument or reason, then, can we refuse forgiveness to others? Our sins before God, in comparison with the sins people commit against us, are as an unthinkable great sum of money compared with a penny!

Forgive Us Our Debts

"Forgive us our debts, as we forgive our debtors." Christians, we fear, pray this prayer unthinkingly. What a curse would come upon us if God were to take us at our word! We must acquire

a forgiving spirit before we can properly offer this part of the Lord's Prayer.

An unforgiving spirit shrivels the soul and hinders Christian service. I know people who count themselves good Christians, but who cherish a grudge in their hearts for wrongs, or fancied wrongs, done to them. They say, "I will not enter that church because of So-and-So. And all the while they hold that grudge, they are unhappy. Their souls are starved. They have ceased their Christian labors.

The offences of others seem greater than our own, because we magnify their offences in an effort to justify ourselves.

The penalty of unforgiveness is a soul sorely lacerated by its own petty grudges and enmities. Unforgiveness works like a boomerang; it returns to injure the one who displays it. In this outcome we see the operation of a divine law. Your Heavenly Father does not wish men to suffer harm. To keep them from harm, he has, in his love, set certain laws. Men suffer because they break those laws instead of observing them. The law of cause and effect is one such law. We become like what we practice is another of God's laws. If we repeatedly refuse to forgive, we soon have that kind of spirit; we begin to pride ourselves on our hard-heartedness. "I never forgive," a man boasted, as though that were something of which he might be proud!

Conditions of Forgiveness

However ready one may be to forgive another, the act of forgiving cannot be completed, the person cannot be satisfactorily restored to fellowship, unless he gives evidence of repentance. In the parable of the Two Debtors, each debtor begged for pardon. The Prodigal Son came to see how greatly he had wronged his father and returned to his home. God's forgiving spirit is ever reaching out, is always prepared to forgive, but man must ask to be forgiven before he can be restored to fellowship.

Furthermore, if we wish God to forgive us, we must show forgiveness to others. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

Power to Forgive

The president of the college I attended once said, "Never accept responsibility unless the corresponding power is given with it." He pointed out that to do so would make us responsible, but would not give us the power to perform the task. That would be unjust. Jesus is always just. He never gives a command without giving also the power to obey.

When he tells us to forgive, he tells us to do something that we can do with his help. Has someone done you so great an injury that you feel you cannot forgive him? Take it to the Lord. He will give you the strength you need to show forgiveness.

Booker T. Washington said, "I will permit no enemy to degrade my soul to the level of hatred."

The Bishop of Arles adopted a poor boy. The boy, given every opportunity by the Bishop, betrayed his trust. Through conspiracy, he had the Bishop placed in jail. He then made himself the Bishop. At last, remorse drove this usurper to confess. The people whom he had deceived, now overcome with grief, went to the jail and begged forgiveness from the true Bishop. The Bishop did forgive them. He was great enough to say, "I have been happy even in jail, for so it pleased my Master." He knew how to meet ingratitude and injustice with forgiveness through the help of Jesus. He found joy in forgiving, joy in the love of the people, joy in the approval of Jesus.

Follow that way of joy. Forgive!

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

With a little study one or two in the class should be able to turn Matthew 18: 15-35 into an interesting dramatization of verses 25-34. The whole section could be read from a position just outside the door, making certain that the voices are loud enough to carry. The first reader will take verses 15-24 and verse 35. This method of enacting verses 25-34 will eliminate costuming and heighten the dramatic effect. There will, of course, need to be a rehearsal. Watch for overdoing the pleading.

End the reading of the lesson with Psalm 32: 1, 2, 5.

Presenting the Lesson

1. *Place of Forgiveness.* There are certain qualities of life that mark a Christian. Love is one; forgiveness another. Note the number of times both words are mentioned in a concordance. Note also their greater frequency in the New Testament. For a special assignment ask someone to list the number of times "forgiveness" comes in the words of Jesus. This, of course, is only a quantitative consideration of the place forgiveness occupies in the thought and teachings of Jesus.

The qualitative goes beyond human standards of measurement. It carries us to God himself (Matt. 6: 14, 15). What does Jesus' use of both the affirmative and negative indicate about his earnest-

ness? How does his earnestness compare with ours on this point?

2. *Jesus' Use of Contrasts.* Jesus further lifts forgiveness out of the quantitative into the qualitative by his use of contrasts so great he can never have meant them to be taken as an actual measurement.

A. Peter is generous in asking, "Shall I forgive my brother seven times?" The rabbis taught that one should forgive three times but punish the fourth offense. Peter in his question goes beyond the mercy of the merciful, but Jesus surpasses him by four hundred and eighty-three pardons. His "seventy times seven" lifts forgiveness out of the realm of an occasional exercise into the realm of a habit. By the time we forgive three or four hundred times we shall be able to understand how insignificant Peter's "seven times" must have sounded to Jesus.

B. Someone has said, "Jesus is no bookkeeper." According to man's standards his ledger is always in the red. He looks with favor upon forgiving a debt of 1000 talents (something between 12-15 million dollars in modern currency), of giving two coats for one, of traveling a mile beyond the point you need to go. To follow such procedure would, we think, soon bring us into bankruptcy. And yet I know people, don't you?—who have followed these suggestions and have not filed bankruptcy. There is Miss Maud Henderson in China. She runs her St. Faith's Settlement on the strength of its name—truly by faith. In normal times she cares for a hundred orphans. How many war orphans she has added this past year I cannot say. In all the twenty years I have known her, the doors have never been closed.

You can all add other names, I am sure, to this worthy roster. It is good for us to take our eyes off the ticker-tape and see the interest accruing to those who invest love and forgiveness and service and sacrifice in lives. Every teacher must make it a part of his task to promote the sale of these stocks and bonds of the spirit, returns from which go beyond the calculations of slide rules.

Project

Rewrite the parable of the unjust servant (Matt. 18: 23-34) in modern terms, substituting for the debt of the talents one of the following: (1) dishonesty in taking bribes, (2) hasty, unfair judgment that injures another's reputation, (3) injustice arising from prejudices of class, race, jealousy, or lack of understanding.

Testing Forgiveness

Check list A against list B.

- A. 1. I have forgiven another.
2. Another has forgiven me.

3. I still need to forgive another.
4. Another still needs to forgive me.

B. Within the past year (A 1, A 2) for:

1. Taking something not mine/his to take.
2. Telling an untruth.
3. Repeating a truth that was harmful to the other's reputation.
4. Repeating an untruth that was harmful to the other's reputation.
5. Misquoting the other with intent to deceive.
6. Misquoting the other by mistake.
7. Being jealous of honors won by the other.

Urge each student to take his slip home and study it and do something about the checks for A 1 and A 3.

Question for Discussion

There was published in a recent magazine the story of "The Man Who Never Became Angry." He saved himself the devastating effects of anger by never letting anger get the head start. Anger is tangled up with all the other destructive emotions—jealousy, revenge, hatred. What relationship exists between anger and forgiveness?

LESSON ILLUSTRATED

By Bernard C. Clausen

The Bible is full of confident, comforting reassurances concerning God's willingness to forgive. Jesus, in his life and work, is the supreme manifestation of God's mercy. This forgiveness is the central theme of Christian doctrine. But side by side with it is man's duty to forgive. The latter has proved a harder lesson to learn, and an easier lesson to neglect.

Yet Jesus, our Lord and Teacher, spoke more frequently about our need to show a forgiving spirit than about our need to be forgiven. God's mercy to us should impel us to show mercy to others. The present lesson is devoted to this virtue that is so vital to Christian living.

THE FRIEND. Mandy, you now are all free women.

MANDY. Yes, praise the Lord! I've been free for three years.

THE FRIEND. How long had you been a slave?

MANDY. Oh, all my life long. Over forty years, I reckon.

THE FRIEND. How did you gain your freedom?

MANDY. It was given to me as a free gift, from my master. Praise the Lord.

THE FRIEND. What difference does it make to you?

MANDY. Well, now I get money for work, and I can spend it as I wish.

THE FRIEND. Do you spend all you have?

MANDY. No, indeed. Every week I put away a little and save it.

THE FRIEND. Save it? For what? What do you intend to do with the money?

MANDY. I'm saving it slowly, week by week, until I get fifty dollars.

THE FRIEND. And what will you do when you have fifty dollars?

MANDY. Buy a slave and make her work for me!

Otto the Lion, Emperor of the Holy Roman Empire, returned to celebrate a victory over his brother, who three times had rebelled against him. "O brother, I have forgiven you," said Otto, "and I will not again. You must die!" Then Otto's eyes fell on the sacred book open before him. "Twenty times seven!" Weeping, the emperor embraced his brother.

Some people forgive like a lemon-squeezer—only after they have pressed the last drop of repentance and regret from the hopeless offender.

Have a good "forgettery." It is as valuable as a good memory.

To forgive is not to condone; it is only to understand with humility.

A clockmaker was cheated out of his shop by a business rival. He hated his successful competitor, and life lost all its joy. One day a customer brought the disappointed man a cheap clock that would not go. All it needed was to have the striking gong bent back so that the pendulum could swing freely. When the repair had been made, the clockmaker realized that the pendulum of forgiveness must be free to swing in both directions. He wanted God's forgiveness upon his own life, but he had refused forgiveness to his rival. He had led and sought his neighbor. "We are great friends once more," he said.

A group of Belgian children were gathered round an altar which had escaped the bombardment. They were reciting the Lord's Prayer. "Forgive us our trespasses, as we forgive those—" The children's voices faltered. A man's voice took up the words: "As we forgive those who trespass against us." It was King Albert of Belgium, who, unharmed, had been standing close at hand.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "Forgive Us Our Trespasses."

Prelude. Pianist playing a stanza of "Dear Lord and Father of Mankind."

Call to Worship. O worship the Lord in the beauty of holiness. Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

New Doxology. Soloist or quartet singing chorus of "Day Is Dying in the West."

Announcement.

Scripture. Matthew 18:21-35. (A highly dramatic passage. Ask a skilled reader to recite it from memory.)

Story. (Told by superintendent or someone chosen to tell it.) Count Tolstoy, the great Russian writer, though wealthy, lived humbly with the peasant folk. One day his daughter ran crying into the house. When he questioned her, she complained: "One of the peasant boys hit me with a stick and made my arm black and blue. I want you to go out and whip him." The Count replied: "I'm sorry, my daughter, but tell me, what good would it do if I were to go out and beat him? Would your arm hurt any less?" "No," she agreed, "but I think the boy ought to be punished." "He struck you," continued the father, "because he was angry with you. If I should beat him, he would be still more angry. Don't you think it would be better to try to make him love us? Perhaps we can do something that will change his character for the rest of his life." "That might be better, but what can we do?" "Why," suggested Tolstoy, "don't you find the biggest, finest apple in the pantry and take it to him? Then I think he will like us instead of hating us." "All right, Father, I will try."

Hymn. "Dear Lord and Father of Mankind."

Discussion. When we pray the Lord's Prayer, we ask forgiveness for our wrongdoing, but only in proportion to our forgiveness of others for their wrongdoing against us. On this basis many individuals would receive little mercy from God, since they entertain bitter feelings against persons and groups and make no real effort to understand the meaning of forgiveness.

Jesus knew that an unforgiving spirit makes a man unpardonable. Even God will not pardon one whose heart is hardened against his brother man. A God of love cannot be worshipped at the altar until the worshiper has sought reconciliation with his offended brother. Re-

ligion without brotherhood is not the Christian religion.

In these days of bitter class and international conflict, we are often indignant toward those with whom we differ, especially if our attitudes of bitterness and superiority are fed by the books and papers we read or by our associates. May we expect mercy from God if we refuse forgiveness and active good will to people of all kinds and all nationalities? The same question applies to our most personal relations in home, school, church, business and community.

Does not our difficulty in forgiving others result from our high regard for our own opinions or those of our group? If I were more conscious of the wrongs in which I share, would I not more readily forgive the wrongs of others? Would not nations be more willing to forgive the sins of other nations if they stopped to look at their own similar sins?

Directed Prayer. All bow their heads in prayer, seek courage to repent, avoid resentment, to right wrongs, to win enemies to be friends . . .

Prayer Response. (Pianist playing the Amen.)

Helpful Hints

If time permits, a reader may present the first fourteen lines of Portia's "The quality of mercy is not strained . . ." from Shakespeare's *The Merchant of Venice*, Act IV, Scene 1, line 184. Or he may read from the Bible on mercy (Prov. 3:3; Mic. 6:8; Matt. 5:7; Luke 6:36; Col. 3:12).

For those persistently late in arriving, reserve a pew or row of chairs at the rear, where ushers may seat them until the worship is concluded.

Paste in a "Superintendent's Scrapbook" these columns of worship suggestions together with notes regarding omissions, changes or additions, so that you may keep a record of the materials actually used each week, the persons co-operating and the ways you have discovered of improving the services.

These services are planned to occupy about fifteen minutes, not counting time for announcements. We assume that the service is prepared well enough to proceed smoothly, that all participants know their cues and take them promptly. Hymn numbers may be posted, making hymn announcements unnecessary. Other announcements should be as brief as possible.

■

"DEMOCRACY can exist only where there is some moral control and spiritual leadership. A vital Christianity is an absolute necessity."

—BISHOP FRANCIS J. MCCONNELL

A New Standard of Greatness

Matthew 20

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

KEY VERSE: *While we were yet sinners, Christ died for us.*—Romans 5:8.

TO BE READ EACH DAY

Jan. 15. M. True Greatness. Matthew 20:17-28.

Jan. 16. T. Humility in Prayer. Luke 18:9-14.

Jan. 17. W. Humility in Service. 1 Peter 5:1-7.

Jan. 18. T. A Parable of Humility. Luke 14:7-11.

Jan. 19. F. "The Reward of Humility." Proverbs 22:1-9.

Jan. 20. S. Christ Our Example. John 13:12-20.

Jan. 21. S. The Mind of Christ. Philipians 2:1-11.

SCRIPTURE SAYS—

By J. W. Bailey

The lesson which Matthew brings to us today is one which Jesus repeatedly had to impress upon his disciples. Not only had they failed to understand his thought concerning the Kingdom, but also they had shown themselves far from possessing the spirit which he had exemplified and enjoined.

"Who Then Is Greatest?"

In Matthew 18:1 we read that the disciples came to Jesus asking, "Who is the greatest in the kingdom of heaven?" The parallel passage, Luke 9:46, indicates that before they put this question to Jesus they had discussed it among themselves. Mark 9:33, 34 carries us still further; it indicates that the discussion had reached the dimensions of a dispute.

When we turn to Luke 22:24-27, we find Jesus and his disciples assembled for what we know as the Last Supper, and again there was "a strife among them, which of them should be accounted the greatest." It would seem that the solemnity of the occasion should have subdued the spirit of the disciples, and that they should have entered in some measure into an understanding of the mind of Jesus. The facts indicate how difficult they found it to apprehend what Jesus was seeking to do.

Related equally close to the lesson for today is Matthew 19:27, with its

parallels, Mark 10:28 and Luke 18:28. Upon Jesus' impressive words concerning the difficulty of a person of wealth finding his way into the kingdom of God, Peter declared that he and his fellow disciples had left all their worldly possessions behind them and had followed Jesus. What reward might they expect? It is obvious that Peter and the other disciples had certain ambitions and expectations that were not approved by Jesus.

A part of Jesus' reply (Matt. 19:30) bears upon this lesson. "Many that are first shall be last; and the last shall be first." In vivid illustration of this principle, Jesus gives the parable recorded in Matthew 20:1-16. It closes with a repetition of the principle announced in Matthew 19:30. It is evident, therefore, that the parable was given and set over against the ambitious mood seen in Peter. In effect, it declared to Peter and the other disciples that place and prestige in the kingdom of God are not determined by the length of time that one has been related to the kingdom. They are determined on an entirely different basis.

Still another element in the background is reflected in Matthew 20:17-19. There Jesus states to his disciples for the third time that death awaited him at Jerusalem. Luke 18:34 tells us that when Jesus said this, "they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." As a

matter of fact, there can be learning only where there is an open mind. We shall do well to ponder our own failure at this point.

"Grant That These My Sons . . ."

The very heart of our lesson is found in the episode reported in Matthew 20:20-28. Matthew relates that the mother of James and John, with her two sons, approached Jesus. Bowing before him, she asked that Jesus do her and them a favor. Jesus inquired her wishes, and she replied that she wished her sons might have the highest places in his Kingdom. Matthew 19:24 indicates that the other disciples were indignant when they learned what was going on. It is evident from their indignation that they shared the same selfishly ambitious outlook as James and John.

Jesus' Reply

Jesus' reply to this request is given in Matthew 20:22-28. In the first part of it (vss. 22, 23), he declared that position in the kingdom of God was not something that is handed out as an expression of favoritism. He stated emphatically that if the disciples desired place and preferment in the Kingdom they would have to undergo the discipline which he himself practiced. (Compare Hebrew 5:8, 9.)

In the next place, Jesus made it plain that greatness and preferment begin where service begins (vss. 25-27). Far from serving with the hope that even

ally one will reach a position in which service no longer is necessary, one constantly should seek opportunities for order service. Not only do service and greatness begin together, but also they go on together. (Compare the following passages: Matthew 23: 11, Mark 9: 35, and Luke 9: 48.)

Matthew 20: 28 (Mark 10: 45) gives Jesus' final declaration on this matter. Jesus set himself forth as exhibiting in his own life the principle of which he had spoken. Luke 22: 27 states the same truth in different words. Jesus proclaimed the principle of his own life as the law of our lives. Can we truthfully say that we are observing it?

LESSON APPLIED

By Howard K. Williams

In these lessons we are sitting in the school of Christ. Jesus is our teacher. In his Sermon on the Mount he told us what sort of people belong to God's kingdom. The lesson for today has to do with greatness.

Lessons in Greatness

Matthew has brought together in the eighteenth, nineteenth, and twentieth chapters of his Gospel a number of incidents bearing on the subject of greatness. In preparing this lesson, therefore, you should read those chapters carefully. Note that the eighteenth chapter begins with the question, "Who is the greatest in the kingdom of heaven?" (Matt. 18: 1.) In answer, Jesus set a child in their midst, and told them not to offend even the least person. He bade them seek the lost; to forgive.

The scene changes. It is transferred to Judea beyond the Jordan (Matt. 19: 1). Jesus says, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19: 14). A youth comes to him seeking life, and Jesus tells him to give his possession and himself in service to others. Commending himself, Peter says: "We have done that very thing. What do we get?" Jesus assures Peter that there will be a reward, but he declares that the reward will be according to the spirit of service (Matt. 19: 1-16).

The scene changes again. Jesus and his disciples are about to cross the Jordan and to take the steep road up to Jerusalem. Jesus tells them that his humiliation will end upon the cross. The visiting mother of James and John asks Jesus a boon, that her sons may sit one on each side of his throne when at last he is victorious. Become thoroughly familiar with this background, and you will find real pleasure in teaching this lesson.

The Desire to Be Great

Everybody wants to be somebody. Admiral Byrd, in his book *Exploring with Byrd*, writes: "My ambition was to make a career in aviation; not merely in the sense of routine flying, but rather in the pioneering sense." That is to say, he desired distinction.

H. G. Wells, in *Christina Alberta's Father*, has as his hero a poor little man who, though overridden by his wife, secretly imagined himself to be Sargon I. Engaged in the laundry business under the constant supervision of his wife, he nevertheless, in *imagination*, rode forth to do great things and to be highly honored! Likewise, the little boy pictures himself as a hero, and the old man talks about what he used to do and the great people he used to know.

Misconceptions of Greatness

Recognition is not greatness. The mother of James and John said, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20: 21). She wanted to see them in the place of greatness. A person is not great merely because he occupies an exalted place.

At state dinners in Washington the guests are seated according to their rank. More than once there have been controversies as to who should have the chief place. Will Rogers once ridiculed this silly practice. When addressing a state dinner at which the representatives of many nations were present, he jokingly said: "You little fellows down there at the end of the table don't know how to get up here at the head with the rest of us. I'll tell you how! Owe us money! The more you owe us, the nearer the head of the table you get." We miss Will Rogers today. We need a man who can puncture our silly notions in the way that he could.

The world thinks that where you sit constitutes greatness; that your job, your position, your degrees, measure your greatness. They do not.

Conspicuousness is not greatness. Flammarion, once president of the French Astronomical Society, reported that there were nineteen stars of the first magnitude, fifty-two of the second magnitude, and a great many of lesser magnitudes. Thirteen thousand stars can be seen with an opera glass. There must be in all at least forty-four million stars. Many of these are flaming suns, larger than our sun. Our sun and moon appear to us to be so great that we find it hard to believe that there are greater suns. Conspicuousness, in people as in suns, is not the same as greatness.

Possessions do not constitute greatness. A rich man often is listened to with undue attention. He is heeded, not

because of what he knows or is, but because of what he has. Here again, the world misjudges. A man is not great merely because he is rich.

Even knowledge, in itself, does not make one great. We say, "Knowledge is power," but power is not synonymous with greatness. Some who possess great knowledge have small souls.

Jesus' Definition of Greatness

Jesus' conception of greatness is diametrically opposed to the conception which prevails in the world. We speak of Alexander the Great; we call Napoleon great. Jesus would not have done so. Judged by his standard, they were far from great.

The world's idea of greatness may be illustrated by a cone standing with its tip pointing upward. The world considers that the one who reaches the top, even though he climbs on the shoulders of others, is great. Jesus' idea of greatness may be represented by a cone standing on its point. The closer you get to the bottom, as servant and helper of others, the greater you are. "Whosoever will be great among you, let him be your minister" (that is, servant).

David Grayson, in *Adventures in Friendship*, describes a man named Carlstrom, who possessed this sort of greatness. He had come from Sweden and had set up in the country a little shop where he mended anything in metal. For forty years he labored not for money, but to do good work. He had taken part in the community affairs, and on Sunday, dressed in his best, he always was in church. Says the author, "He had beaten out the respect of the whole town and fashioned for himself wisdom and peace of mind." He had become the community's servant and loved to serve. "This," says Grayson, "is greatness." When Carlstrom decided to go back to Sweden to end his days, the townspeople came together and said: "We can't let Carlstrom go. We need him."

Do people think that much of you? Have you made yourself of service to others?

True Greatness within the Reach of All

Herein we see the infinite fairness of God. He places the best within the reach of everyone. If greatness depended upon the possession of some great talent, or wealth, or knowledge, or position, many of us could never qualify. But Jesus says, "Be a servant!" Anyone can serve.

Some who receive little praise from the world are very great in Jesus' sight. The good mother who gives her family loving care and who teaches her children to love the Lord is great.

John Milton's father is but little

known. Yet he understood his son and surrounded him with culture and music. His son became the "great organ-voice of England," but who shall say that the father was not as great as his more conspicuous son?

William Carey spoke of the influence which a godly grandmother had over him in early life. Nathaniel Hawthorne's wife did much to make her husband famous. The patient teachers of children, the servants of Jesus everywhere, though unseen of men, are precious in God's sight.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

The story of the request of Zebedee's wife for her sons, James and John, seems short in print, but it was long in actual experience. Ten verses might have been inserted after verse 24, each one expressing the indignation of one of the ten remaining disciples. Present the following brief characterizations of some of the disciples to the class and have volunteers, one to a character, formulate possible statements that these men might have made; for example, perhaps impetuous Peter said, "Why should they be given such a place? Some of the rest of us deserve it more than they." Maybe Judas muttered to himself, "She ought to be willing to pay something for such a favor. How much is it worth?" Then as the lesson is read and the reader comes to the end of verse 24 have him interpolate, "And Peter said—," the one having Peter's speech filling in with an appropriate remark.

Peter—Bold, impetuous.

Andrew—Earnest in his duties (John 12: 22; 6: 8).

Philip—Practical (John 6: 7).

Thomas—Doubtful.

Matthew—Once a public officer, so probably shrewd.

Judas Iscariot—Covetous.

Judas, brother of James; James, son of Alphaeus; Bartholomew; Simon.

Presenting the Lesson

1. *Introduction.* Preceding Matthew 20: 17 at what other times were Jesus and his disciples apart from the crowd? (See Matt. 16: 13; 17: 19.) What great truths did he give them on these occasions? Jesus showed wisdom in "committing great matters to a small group carefully selected." Compare this method with committee meetings today. What does this thought do for us as we work on a committee?

2. *Jesus Looks Ahead.* (Vss. 18, 19.) Compare Matthew 16: 21, 22. What experience does Jesus always couple with

death? Why? Compare his view of death with the view of most Christians. With your own.

3. *A Mother's Request.* (Vss. 20, 21.) Analyze the request of the mother of James and John. Does it seem natural? Would your mother make it? How would you feel?

4. *Reply of James and John.* Describe these brothers as they reply to Jesus. Are they humble, boastful, confident, selfish, unselfish, anxious about what is going to happen to their Master, fully aware of the future?

5. *Jesus' Prophecy.* (Vs. 23.) Did it come true? See Acts 12: 2 for the "cup" that James was forced to drink. Where did John pass his last days? Concerning Andrew and Bartholomew one commentary records:

"Andrew is said to have been crucified at Patrae in Achaia on a cross 'decussate' hence called after his name." This cross resembles the letter "X."

"Tradition says that Bartholomew was flayed alive and then crucified with his head downward."

6. *Indignation of the Ten.* Study the replies suggested for the reading. Let each student who made a response state briefly the reason for the kind he made. Open the discussion to the whole class, but keep your eyes on the clock!

7. *Magna Charta of the New Kingdom.* If you will look up in an unabridged dictionary the word "minister" you will find that it is derived from the Latin "minor," meaning "less." What does this signify concerning the position of a real "minister" of the Kingdom? Is this the interpretation you always attach to it? What relation do verses 26-28 have with Matthew 16: 25, 26?

Greatness Through Sacrificial Service

"Service" has come to be a popular word. Every city has its service clubs. Almost all schools have theirs, too. In college one of the highest honors that can come to a student is to be elected by his fellow students and faculty to such a club. Does your church have a group of young people organized into a service club? Could your class take the initiative in forming one? It might include representatives of all departments and hold regular meetings preceding or following prayer meetings or on a Sunday night after church. What would you set as requirements for election? What would the duties be?

What services are you as a class or individuals doing for the church? Have you become acquainted with the janitor and his family? Do you help to lighten his burdens or do you make them heavier? Do you ever offer to help him when work piles up? It is a big job to handle the leaves when they fall and the snow when it piles high. And what about the

hymnbooks scattered all over the building? A tour with the janitor might open your eyes to many a task.

How about the rest rooms? Their condition in some churches is shameful—paper towels crumpled on the floor, the washbowls not wiped out after use. A janitor cannot be checking up on that room all the time.

What service are you giving to your community? Helping the foreign children with their English lessons, especially in cases where the parents are so recently from other countries that they still use their native language in the home, may seem like drudgery. However, it is really putting to practice your Christianity and your good citizenship.

LESSON ILLUSTRATED

By Bernard C. Clausen

What is greatness? For centuries men have held varying ideas. Some defined greatness in terms of power, wealth, or vast domains. When Jesus came, he announced new standards of value. Never since then have men's judgments been quite what they were before. Men are beginning to believe, as Jesus taught, that to be the greatest, one must be the servant of all.

Many of Jesus' teachings had to do with true greatness. In his conversations with his disciples he emphasized the same idea. In the light of it, consider some modern illustrations of ambitious striving.

THE MISSIONARY. Boys and girls, wish I could show you my dog team in action.

THE CHILDREN. Dog team? Do you use dogs?

THE MISSIONARY. I could not get along without them. The journeys are long. Snow and ice cover the trails. The dogs are very useful, but they must be studied.

THE CHILDREN. Studied? How do you study dogs?

THE MISSIONARY (showing a photograph of his dogs). Let me tell you about this dog who always led, and who was very proud of his place at the head of the team. I decided it would be wise to train another dog to lead; then, anything happened to this one, I would not be without a leader. Accordingly, I harnessed my second-best dog ahead of the first.

THE CHILDREN. Then what happened?

THE MISSIONARY. The first one dropped to the ground and refused to rise.

THE CHILDREN. What did you do then?

THE MISSIONARY. I tried to persuade him. I lifted him to his feet, and the other dogs started, forcing him to go on.

THE CHILDREN. Did that settle the matter?

THE MISSIONARY. No. He began to paw the harness of the new leader, and kept it up till that dog was freed and he was again the leader of the pack.

THE CHILDREN. And then he was satisfied?

THE MISSIONARY. Of course, I could not be content with that. I tried several other times. Each time he bit the harness. Finally, I had to take him out of the pack and tie him up until the second dog was trained.

THE CHILDREN. And then everything was all right?

THE MISSIONARY. No. The disappointed dog sulked and grieved until he died of a broken heart. He wanted first place or none. Have you children seen people like that? Christ taught us how all might be truly great.

Have you ever worked your way in a little boat past a familiar shore line that happened to be obscured by fog? You think you see things as they really are, but you are completely deceived. There is a false glamor which befores the real values of men's lives. But the passing of time will clear the air and bring due homage to those who sought true service to their fellow men.

"Salome" is a fitting name for every proud mother who pushes her children to what she calls success. Such mothers need to hear the gentle rebuke of Jesus. "You know not what you ask, for he who aspires to serve my kingdom must expect not honors, but suffering; not rewards, but sacrifice. Are your sons able to endure with me?"

An umpire is appointed for some athletic game. Two of the contestants say to him, "We want to win, and we are depending upon you to help us." He could reply, "Victory is not mine to give. Victory goes to those who have prepared themselves for it by their own striving, discipline, and sacrifice."

The light Jesus offered seemed like darkness to the men who were not morally prepared. Children think stars are only points of light pricked out in the firmament above. Later, they come to understand that the stars are mighty suns set in the vast reaches of limitless space. We do not fully comprehend Jesus in our first glance. The more we study his character, the greater do we see him to be.

Upon a sun-dial standing upon the tower in Brighton, England, can be seen these hopeful words: "'Tis always morn-
g somewhere in the world."

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "Are Ye Able?"

Prelude. Pianist playing a stanza of "O Master, Let Me Walk with Thee." (If hymn numbers are posted, school can rise at leader's gesture and begin singing immediately after pianist has played one stanza. If not, pianist may repeat the stanza softly while the hymn number is announced. Sing two stanzas and Amen.)

Announcements.

Scripture. Matthew 25: 34-40. (Introduction: Good men often have thought other phases of religion more important than human service, but Jesus went so far as to affirm that the final judgment of all men would be determined by the measure of their loving service to needy human beings.)

Hymn Reading. "Where Cross the Crowded Ways of Life." (Introduction: Frank Mason North, a pioneer in New York City missions, wrote this hymn in 1903 to express Jesus' compassion for the city's needy multitudes.) To secure the writer's full thought, read the hymn in unison.

Discussion. Jesus came to establish a kingdom of love. Knowing the complete change and the suffering required to establish his Kingdom, Jesus must have felt grieved at his disciples' misunderstanding. "Are ye able?" Jesus asked James and John. "Are ye able to drink of the cup that I shall drink of?" They, without knowing or thinking, replied, "We are able." But Jesus went on to explain that judgment is in the hands of God, and that in the eyes of God earthly rulers may not be great. In the eyes of God, only those men are great who are servants of all. Jesus himself did not come to be served but to serve others, even by giving his life for them.

Hosts of individuals give mental assent to Jesus' great principle of life. They laud men who have rendered outstanding service to humanity. Yet is it not difficult for us to free ourselves from the taint of selfish ambition? How many times do we give ourselves to the point of sacrifice?

Joseph Damien, a Belgian missionary, was sent in 1873, at his own request, to the leper colony on Molokai Island, one of the Hawaiian group. Avoiding the difficult farewells, he sailed for Molokai when he was only thirty-three years of age, and he knew that he would never again see the rest of the world. At his destination he found eight hundred lepers living in squalid huts, hope-

less and debased. They became his parish. He nursed them, taught them, housed them, established a school, a church and a hospital, consoled them when death came, dug graves and officiated at two thousand funerals. After twelve years he, too, became leprous, but he continued to work through five years of lingering decay. Completely identifying himself with his people, he transformed the colony "from pandemonium into paradise." "I would not be cured," he said, "if the price of my cure was that I must leave the island and give up my work." That kind of religion needs no defense.

The service most needed today is service in combatting those evils that defy the Christian way of life—abolishing the liquor traffic, degrading amusement, commercialized vice and gambling, replacing economic competition by co-operation, achieving liberty for individuals and groups, seeking international justice and peace. Are we able and willing to drink, if need be, the cup of bitterness in order to serve the needs of humanity? The words of Dean Marlatt's hymn may well express our purpose.

Hymn. "Are Ye Able, Said the Master." (By male quartet, or soloist. Sing the Amen.)

Helpful Hints

More information concerning the two hymns selected for this service may be found in Charles Arthur Boyd's *Stories of Hymns for Creative Living*.

The selection of readers and singers will affect considerably the success of the worship services. While it is well to vary the soloists, using different individuals from week to week, it is more important that they be persons who do their task earnestly, prepare adequately and participate with expression and with poise. Also they should possess genuine Christian devotion. Some individuals with ability may be too modest to volunteer and may need a little encouragement before offering their services.

"THE atmosphere that is desirable for worship is hard to define, but is well known to all those who worship in spirit and in truth. Atmosphere is defined as the surrounding element or influence. In the material world it is the air, with its gases and moisture in which and by means of which plants, animals, and men live. When the atmosphere is right, life thrives. . . . The atmosphere that promotes worship is the sum total of the influences at a given time that beget or dispel reverence, thoughtfulness, humility, gladness, courage, faith, a consciousness of God and a devotion to the ideals of his character."

—J. SHERMAN WALLACE

Jesus Dramatically Proclaims His Messiahship

Matthew 21: 1-16

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried,

saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased.

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

KEY VERSE: *Behold, thy King cometh unto thee.*—Matthew 21: 5.

TO BE READ EACH DAY

Jan. 22. M. The Triumphal Entry. Matthew 21: 1-11.
Jan. 23. T. The Children's Praise. Matthew 21: 12-17.
Jan. 24. W. The Eternal Throne. Psalm 45: 6-11.

Jan. 25. T. The King of Glory. Psalm 24: 1-10.
Jan. 26. F. The Righteous Kingdom. Jeremiah 23: 1-8.
Jan. 27. S. The King Recognized. Luke 2: 25-32.
Jan. 28. S. The Reign of the Messiah. Psalm 2: 1-12.

SCRIPTURE SAYS—

By J. W. Bailey

Today's lesson needs to be seen in its larger context. As one reads the Gospels (in Matthew, from the twenty-first chapter on), one discovers that all of them show that Jesus, in his first encounter with the leaders of the city of Jerusalem, presented himself to them and to the nation at large as one having authority. He acted in the capacity of judge over the legally appointed and accepted leaders of the people. It is evident also that these leaders saw this authority in Jesus' every word and work, and felt themselves challenged by it.

This appears clearly in Matthew 21: 23-27, with its parallels in Mark 11: 27-33 and Luke 20: 1-8. The chief priests and the elders (Mark and Luke add "and the scribes") came to Jesus with the request that he declare by what authority he did the things he was doing. (A similar feeling is reflected in John 2: 18.) The persons named were the recognized leaders. In accordance with the traditions of the people, they (to use the words of Matthew 23: 2) sat "in Moses' seat." They considered themselves the rightful rulers and teachers of the people, and they were unwilling to surrender to Jesus any of their authority. But we see that Jesus did display authority!

An Indication of Authority

On examining the Scripture chosen for today's lesson, we find the first indication of Jesus' authority expressed in Matthew 21: 3. (Mark 11: 3 and Luke 19: 31 give the same statement.) The basis of the demand which Jesus made for the ass upon which he was to ride into the city has been discussed frequently. The entire story is not told, but the impression given by the Gospel writers is that Jesus was commandeering the animal, and that the owner recognized or conceded his right to do so.

At this point Matthew refers to Zechariah 9: 9, 10 (compare Isa. 62: 11). This is a prophetic statement concerning the Messiah, his entrance into the city of Jerusalem, and the peaceful character of his reign. Matthew's use of it in this connection further emphasizes the royal character of Jesus and his exercise of the authority attached to royalty.

A Second Sign of Authority

A second indication of Jesus' authority is seen in the acclaim of the people, reported in Matthew 21: 9, Mark 11: 9, and Luke 19: 38. They hailed Jesus as the promised Son of David. The basic Old Testament passage for the Messiah's descent from the line of David is 2 Samuel 7: 12-16; see also 1 Chronicles 17: 11-15. The Old Testament references are so numerous that they cannot be

listed here; in the New Testament, the expression "Son of David" is found nine times in Matthew, three times in Mark, and three times in Luke. The most explicit passage is Mark 12: 35.

It is clear that Jesus not only was hailed as the Son of David (that is, as the Messiah), but also that he presented himself in that capacity. John 12: 12-18 gives Christ's entry into Jerusalem precisely this interpretation.

In Zechariah, the Messiah is described as king of peace. He would bring in a reign of peace. Luke 19: 41-44 amplifies this conception. It is recorded that when Jesus neared Jerusalem, he wept over the city. At that time, he announced that its enemies would surround it and overthrow it. The people would be destroyed, because they knew not the time of their visitation. He had come to them as Messiah, and he was prepared to bring them peace. But their eyes were closed, their ears were stopped, their hearts were hardened, they did not see, and they did not understand. Ruin, accordingly, faced them, because they were choosing the way of insurrection, riot, and war. As a nation they were committing suicide.

The brief statement in Luke 19: 40—that if the people held their peace, the stones would cry out—is a pictorial and striking way of saying that the fact of Jesus' Messiahship could not be hidden

en nature would utter its voice if there
ere no other voice to proclaim the
ath!

Third Declaration of Authority

Royal supremacy and authority are
ain declared in the incident recorded
Matthew 21:12,13. Jesus drove out
the Temple those men who, for a
ng time, had been trading in its courts.
o wonder that the officials asked him
what authority he did this!

Jesus' answer is reported in Matthew
:12,13. He made it clear that his
authority was of God. The rulers of the
ople had lost all moral right to lead-
ship. What they had lost, he claimed
his own, because of his own inherent
character and supremacy. Their recog-
ized leaders had failed, the nation had
ollapsed; under his leadership it would
ad its peace and true triumph. This
as Jesus' proclamation to them.

LESSON APPLIED

By Howard K. Williams

Your purpose: That you may make
Jesus your King, and that you may pre-
ent him in so attractive fashion that
our class will make him their King.

Your preparation: You should read
the Scripture passage carefully, also the
parallel passages. For a vivid, though
of course imaginary, description of
Jesus' approach to Jerusalem, read Wal-
ace's *Ben Hur*, book 8, chapter 4.

Behold Thy King!

As Matthew carries forward the gospel
story, the crisis nears. He set out to
now that Jesus is the Anointed of God,
the King. Born of God, the King of
righteousness, victorious over temptation,
with a kingly platform (given in his
sermon on the Mount), kingly in his
power, as revealed in his miracles, and
kingly in his teaching, as given in his
parables! A King, but a different kind
of king; a king who chose not self, but
suffering; not ease, but hardship that
would end in death.

"Behold thy King!" Look at him!
See him for yourself! Is he *your* King?
Not unless you crown him King in your
heart.

There is an old German poem that
tells of a number of princes who gath-
ered in a conference. Each began to
boast of the greatness of the province
that he ruled. One told of rich mines,
another of productive farms, another of
industries, and another of well-trained
armies. The last of the princes said,
"You have more things than I, but this
I can say: I have the love of my people.
I can trust them all. I can go anywhere
in my kingdom, alone and unafraid.
They would not harm me, but would
guard my life with their own."

Can Jesus say that of us? Can he
say that of our homes? Of our church?
The loyalty of his subjects is the most
precious possession of any king. This
is true of our King, Jesus. Yet how
many there are whom he cannot trust!
How many there are who betray him!

Thy King Cometh Unto Thee

It is of interest to look back and see
Jesus as he rides in triumph into the
city of Jerusalem, but it is far more im-
portant for us to discover in the hap-
penings of that day lessons for our own
life. Let us note a few of them.

One such lesson is taught us by the
man who owned the colt on which Jesus
rode into the city. Whoever would have
thought that the King of Heaven would
make use of it! Yet Jesus instructed
his disciples to go to a certain place.
He told them that there they would find
a colt. Jesus felt sure that the man who
owned the colt would permit him to ride
upon it. What confidence Jesus had in
that man's willingness to be of help!

I wonder who the owner of the colt
was. Had he entered into some agree-
ment with Jesus respecting the colt?
Had he, for a long time, been a friend
of Jesus? We lack this information, but
we know that he was one of those help-
ers who, though their names may not be
known on earth, are well known in
heaven. What he had was at Jesus'
disposal.

Are your possessions at Jesus' dis-
posal? I read of two very close friends.
Just before Christmas one of them re-
ceived from the other what appeared at
first to be an ordinary letter. When he
opened the envelope, he found in it
merely a key and a note with these
words, "Always the door to my home
will open gladly to you at the turn of
this key." For a time the man did not
realize the greatness of this gift. Then
he came to see its significance. His
friend loved him and trusted him to the
extent of making available to him every-
thing that he possessed!

You have something that Jesus can
use. ("What, I? What do I have that
Jesus could use?") It may seem little,
but Jesus can do marvels with it. There
were the loaves and fishes. Just a lunch
that a boy had brought. But he let
Jesus have it, and that boy's fame has
come down the ages. Said Jesus of his
anointing in Bethany, "Whosoever this
gospel shall be preached in the whole
world, there shall also this, that this
woman hath done, be told for a me-
morial of her." (Matt. 26:13). The
ointment given to Jesus has spread its
fragrance through the centuries.

Give whatever you may have to Jesus.
Give it gladly, willingly, and see what
he will do with it. It may be only a
word spoken for him; it may be silence

when there is opportunity for a sharp
retort. He wants something that you
have. Let him have it, whatever it is,
that he may bless it and use it for his
Kingdom!

Obedience to the King

"And the disciples went, and did as
Jesus commanded them." What a glo-
rious world! Suppose they had not
gone! Then they would never have
known the joy that comes from obeying
the Lord. They obeyed, and found every-
thing as Jesus had said they would.
And so it will be with you.

Jesus' Entry into the City

An enthusiastic crowd preceded Jesus
when he entered into the city. They
paved the way for him. Even so must
we who love Jesus pave the way for him
to come into the hearts of others, to
come into our cities, our land, our world.
How can we do this?

Sometimes by writing a letter. Your
letter may induce someone to open his
heart to Jesus. Henry Clay Trumbull
knew how to win men to Christ by writ-
ing them friendly letters.

Your faithful attendance at church
may pave the way for Jesus into the
heart of someone. One stormy, snowy
Sunday morning not more than fifteen
people came to church. Even the minis-
ter failed to appear. One of the mem-
bers undertook to speak a few words,
and that morning Charles Haddon Spur-
geon was converted.

A word spoken in prayer meeting may
make a road for Christ into some human
heart. An elderly, gray-haired business
man offered testimony to Jesus Christ,
and that night John Wanamaker, who
became famous as a great merchant and
Christian leader, surrendered his heart
to the Master.

"O Lord, make us pleasant as well as
good," prayed a little girl. It was a
wise prayer, for it is to be feared that
sometimes our austere goodness and cen-
sorious manner keep people away from
Christ. It was said of Jotham, "He built
the beautiful gate of the Temple." May
it be said of each of us, "He built a
beautiful gate to let Jesus in!"

The Just King

Jesus was very kind and very forgiv-
ing, but when he saw people treated un-
justly, when he saw them made the vic-
tims of injustice and greed, he could
be stern. The court of the Temple, that
had been appointed as a place of wor-
ship for Gentile proselytes, had become
filled with traders. Buying and selling
in the place intended for prayer and
praise! Jesus drove those traders out
of the Temple.

I wonder what Jesus thinks of churches
that give more heed to money-making

schemes than to prayer meeting; that sell chances, offer prizes, conduct forums and musicales instead of gospel meetings. Some churches deserve Jesus' denunciation: "My house shall be called the house of prayer; but ye have made it a den of thieves."

Receiving the King

In that day, some received him gladly; others would not. And so it is today. On the manner in which we receive Jesus depends, not his destiny, but our own.

"We are going to put you to sleep for a little while, so that we can cure you and take away your pain," said a surgeon to a little girl.

"Oh, then, if I am going to sleep, I must say my prayers: 'Now I lay me down to sleep, I pray the Lord my soul to keep; if I should die before I wake, I pray the Lord my soul to take.'"

Thus a little child receives Jesus, simply, trustingly, and unafraid; receives him that he may take away the pain of sin. "Out of the mouth of babes . . . thou hast perfected praise!"

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

Could today's Scripture be read with *The Palms*, by J. Faure, played very softly as an accompaniment? Please notice this is a question. There has been no opportunity to test the suggestion, but it seems to have possibilities.

Presenting the Lesson

1. *The King Comes*. Have the class turn to Psalm 118 and let each one choose from it the verse he likes best. Then go around the class and have each give that verse with the enthusiasm with which he would have given it had he been one of that original crowd waving palms as Jesus came into Jerusalem. Psalm 118 was the psalm most frequently used during the Passover. At the end, the whole class might join in a united, "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

That original crowd was an *enthusiastic* crowd. Look up the word "enthusiasm" and note its derivation from the Greek word which means "the fact of being possessed by a god." How does your "enthusiasm" (original meaning) manifest itself in your class? In your church? In your home?

Compare the familiar picture of the Triumphant Entry (the one showing Jesus on the ass, and the crowd waving palm branches) with the copy of the "Conquerors" in the November BAPTIST LEADER.

2. *The City Is Stirred*. (Vs. 10.) An enthusiastic crowd always creates interest. A visitor entering a church or Sunday school where the singing is joyous, the members seem happy and interested in their congregation or class will be much more likely to come back again and again than he would be if the people seemed indifferent and bored with their religion.

Read Matthew 23: 37. Compare Jerusalem when the crowd was crying, "Hosanna" with the same city when the crowd was silent. Why did the "Hosannas" cease? Among the reasons given are there any that might apply to our silences? Compare the answer of the multitude with Peter's answer when Jesus asked him, "Whom say ye that I am?"

What kind of a welcome would Jesus receive if he entered your town?

3. *Jesus Cleanses the Temple*. Note that Jesus went immediately to the Temple. Judged by this standard how worthy are we to be called his followers? When we go to a new town what first claims our interest? A bank, a restaurant, a church, a motion-picture theatre?

What would Jesus find to cleanse in our churches? What would he think of the indifference of some church members to suffering in the community, across the oceans? Of the mad scramble after money on the part of many of the members? Of the lack of foreigners on the church rolls?

Honoring Christ as King

It is one thing to wave palm branches in a crowd and sing Hosannas in a chorus; it is another thing to stand alone and proclaim your loyalty to the Christ (Acts 26). It is one thing to say, "Lord, Lord" and another to share a crust of bread with a beggar (see *The Vision of Sir Launfal* by Lowell). These are but two of an endless list of comparisons. Ask the class to formulate some that are closer to their own experiences.

Make a list of deeds or attitudes by which we honor Christ as King. Among these you no doubt will include: church attendance, tithing, regular prayer life, regular Bible reading, giving to missions, care of destitute children, kindness to old people, forgiveness, clean thinking, honesty, patience, humility. Have the class add eight others to bring this list to twenty, or have them give twenty of their own. Give the class a few minutes to score themselves on these points. Each item if perfectly fulfilled is worth 5; if almost always, 4; if usually, 3; if occasionally, 2; if hardly ever, 1; if never, 0. This is a very crude questionnaire, but it may stimulate thought and awaken the class to the possibilities for further advancement in useful Christian living.

LESSON ILLUSTRATED

By Bernard C. Clausen

It seems only a few weeks ago that we began this study of the life and teachings of Jesus. Today we are studying the happenings of the first day of the last week of his earthly ministry. The story of Jesus' life seems unbelievably brief. And so it was. Three years or less after he began his teaching, he was put up on his cross. But today his influence is greater than it ever was before. Surely, he is the Messiah!

In those ancient days, even as today there were people who recognized him as their Lord and who gave their lives to his cause. Some, sad to say, followed him only when the crowds were acclaiming him. Others, like his disciples, were with him both in triumph and in tribulation. Besides those followers whom we know, there were others, unnamed, who gladly served him when opportunity presented itself.

Peter and John are talking together as they hurry along.

PETER. I only hope we find the colt.
JOHN. And I hope the man who owns it will give it up.

PETER. How did Jesus know that everything would be ready?

JOHN. He made no arrangements in advance.

PETER. He sent no word ahead.

JOHN. He would not try magic or depend upon a miracle.

PETER. Yet he seemed so sure . . .

JOHN. That the colt would be waiting.

PETER. And that the man would be willing to give it up.

JOHN. I asked him how he could be sure.

PETER. What did he say?

JOHN. He said, "I know he is that kind of man."

PETER. Well, he was right about one thing. There is the colt, tied and waiting by the mare, just as he said.

JOHN. Let us loose them and hurry away.

THE OWNER. Here! That's my colt! What are you doing?

PETER. The Master said he had need of it.

THE OWNER. The Master? Jesus? Yes, I know. He can have this colt and anything else that is mine. He is my Master, too!

JOHN. Thank you, sir. We shall tell Jesus.

PETER. You see, Jesus was right. The owner was "that kind of man!"

JOHN. Jesus needs many such men—men that he can depend upon.

When the Huguenots were defending themselves against Spanish attack in 1572, they were summoned to surrender. Their ramparts were in flames. War and famine raged within the city. The Spaniards shot an arrow over the wall. Attached to the arrow was a strip of parchment, on which they had written an offer to spare the lives of the defenders if they would open the city gates. In despair, the commander of the city, took another strip of parchment and flung it in reply into the besieging camp. "We are a king," were the words of it. His faith in his country and in his sovereignty proved not in vain. We, too, are a King. His name is Jesus. We will never surrender.

These are days which bid us choose whether or not we shall take Christ for our King; days when the chance of achieving a new spiritual life seems to us with peculiar solemnity before our courts. Such days are to us what Palm Sunday was to Jerusalem.

Palm Sunday seems a long time ago. The costumes, the speech, the tempo of the day, the inner thoughts of that day, all seem alien to us. Yet the question of these crowds is still upon the lips of men today. "Who is this?"

Can we help God in his stupendous task?

Yes, every cry we raise against the wrong

Adds a new music to his marching song."

Something in our hearts shouts, "Come and come in." Something, too, mutters, "Begone! We will not have this man rule over us." Still Jesus waits to turn our decision.

WHAT DO YOU THINK?

1. Does Christ have a right to whatever we may have in our possession? How ready and glad are we to give to him the things we treasure?

2. Do we give children a large enough part in our religious services today?

3. How well can hymns and gospel songs express the deepest religious emotions?

4. To what extent may pageantry be profitably employed for religious purposes?

5. Are we too formal in our services of worship? Are we too much afraid of display of emotion?

6. Could any character or conduct be more kingly than that which Jesus displayed on this occasion? What sort of loyalty and service should we give to such a king?

7. It is sometimes said that it matters little what we think of Christ so long

as we faithfully follow him. Criticize this opinion.

8. Jesus is King as well as Teacher. What difference does that fact make in our attitude toward him?

9. At other times Christ had forbidden such public demonstrations in his honor. Why did he permit it at this time?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "The Reign of the Meek."

Prelude. Pianist playing softly the Sanctus Doxology, repeating it and concluding with the Amen.

Hymn. "All Hail the Power."

Invocation. Expressing gratitude for the reign of Christ in many hearts the world around and praying that all men may come to acknowledge his rightful rule and crown him Lord of all.

Response. Quartet or small choir singing the Sanctus with Amen.

Announcements.

Scripture. Matthew 5:3-12. All may repeat the Beatitudes in unison from a familiar version, or an experienced reader may present them from one of the recent translations.

Discussion. Jesus realized that his nation would not respond to his appeal for a spiritual kingdom of God. The rulers of the nation had rebuked all his efforts to win them. Jesus' entrance into Jerusalem, the capital of his nation, was not a spectacular one. He rode on a humble beast and his followers were devoted peasants. Although he faced certain martyrdom, he did not draw back from his mission of proclaiming the truth of God and the kingdom of love. In the time of crisis, when he was persecuted, Jesus never sought to retaliate. Instead, he prayed for his persecutors.

Jesus' disciples, many at first having trusted in force, came at last to share his spirit. They and the men who followed them achieved miracles of grace through the courage of love. Shall we follow in their train?

Silent Meditation. All bow their heads in silent meditation, thinking of ways in which each can open up his heart for the entry of Jesus. After a few moments of silence, the pianist may play the Threefold Amen.

Hymn. "Jesus Shall Reign." (All rising to sing first stanza and the Amen.)

Helpful Hints

Have you sought recently the help of your state director of Christian education in improving the work of your church? Our state directors, and the state convention secretaries as well, are eager to help the local churches in work-

ing out their plans and in solving their problems. These persons have on hand excellent literature, and they know of other churches within your state whose experience or leaders may assist you. Their hopes and plans for the state work in leadership training, camps, assemblies, youth activities, institutes and vacation church schools also will widen the outlook of your co-workers. If your state is at present without a director of Christian education, secure suggestions from the state convention secretary, or write to the Secretary of Christian Education, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

The superintendent of today faces so many new problems, new courses, new methods and new training opportunities that he is particularly fortunate if he has the help of an informed, co-operative local church board of education. Such a board is needed in every church to establish continuity and co-operation in the total church program, to correlate all the activities sponsored by the church, to distribute the responsibility for major decisions, to eliminate from workers' conferences time-wasting matters, and to promote new activities in the church's program.

Administering Christian Education in the Local Church, by Oliver deWolf Cummings, is a small, inexpensive manual that will provide abundant help to the board of education in carrying out its job successfully.

"WORSHIP should serve as a means of social control. By impressing the ideals of right living and making these ideals seem desirable, it should restrain individual excess, it should create loyalty to the social order, and lead one to sacrifice himself gladly for the good of all. By the cultivation of the best feelings and the finest attitudes toward God and his children it should train the worshiper in the larger social fellowship. At no other time are we so close to men as when we draw close to God. When we worship together and become one with God we become one with one another in love and purpose. World-wide brotherhood still waits for the world-wide recognition of the divine Fatherhood. Corporate worship is a gesture, a proclamation of solidarity. . . . And one's own experience of one's highest and divinest function is enriched by the glow of one's association with other worshippers. 'At home in my house,' wrote Martin Luther, 'there's no warmth or vigor in me, but in the church where the multitude is gathered together, a fire is kindled in my heart, and it breaks its way through.'"

—J. SHERMAN WALLACE.

The Book Browser

YOUR Book Browser reads many books. Some prove largely a waste of time. Others are informing, though not particularly moving. But every once in a while he comes upon a book which tells him a lot he didn't know (not hard to do) and which also rouses him out of his lethargy (a much more difficult achievement). Because your Browser has been so deeply stirred by the book to which he gives first place this month, he is going to omit the customary greeting, eliminate all preliminaries, and get immediately to work.

■ This book bears the unusual title, *Alcoholics Anonymous*.¹ It came to hand just at the time when he was ready to despair of discovering on the subject of alcohol anything that was really new or that promised a solution of the problem.

Now that he has read this book, he fears that he may have been guilty of a superior, unsympathetic attitude toward those who suffer the physical and mental torments that alcoholism produces. He has said, "If the poor fool would only use his will power and leave the poison alone . . ." But that is just the point! The alcoholic does not have within himself the strength of will to do this. Even when he sees that drink is wrecking his life, even when he wants to quit drinking, he will, after being sobered up, start drinking again—and for no sensible reason whatsoever. Why? Because drink, in addition to poisoning his body, has had a damaging effect upon his mind.

Competent doctors can render first aid. By means of hospitalization or sanitarium treatments they can defog the drunk's mind; they can rid his system of poison and build up its strength. But, being honest, they will admit that this falls short of being a cure. Within an hour of his discharge from the sanitarium, the patient may be making himself drunk once more.

Even psychology gives no permanent help in the case of the genuine alcoholic. Something disastrous has already happened to the mind with which the trained psychiatrist would work. That makes the drunkard's case hopeless? Humanly speaking, yes; but these sufferers are not beyond the power of God. Through God's help they may find the only way back to normal health and life.

Alcoholics Anonymous recounts the experiences of more than one hundred men who, though pronounced incurable alcoholics, have been gloriously restored to lives of sobriety and usefulness. (You see now why the contributors to this volume prefer to remain anonymous.) The nature of the cure is made clear in

Discovers this month books that stir,
entertain and instruct

case after case. Indeed, it is set forth so well, with so much reasonableness, tolerance, and understanding of the alcoholic's plight, that your Browser, instead of endeavoring to duplicate the presentation, urges you, whether a minister, a teacher, or an employer of men, to secure this book and read it at once.

■ Next on the list is *An Observer in Palestine*,² by Winifred Lowe Fox. Nearly everyone who has visited Palestine has written an account of his trip. (Those who didn't write a book wanted to do so!) But not many accomplish the task in so satisfactory a manner.

This author succeeded because she had eyes to see, ears to hear, and sufficient courage to go wherever her curiosity impelled her. Because, also, she related her experiences in an informal, chatty fashion which furnishes engrossing reading.

Her descriptions, supported by excellent photographic illustrations, show that Palestine today is a very different land from what it was a few years ago. Yet it is still the Holy Land, with its historic shrines and its sacred memories. The significance of the places visited is brought out by means of frequent references to the Scriptures.

■ *Building an Intermediate Program*,³ by Lucile Desjardins, is a new addition to the texts for leadership education. It is the work of one who, by long study

and practical experience, has qualified herself for counseling in this special field. The book may be read with profit therefore, by anyone who is concerned to lead intermediates (junior high pupils, Pioneers, early adolescents—whatever you prefer to call them) into the fullest Christian life.

The first chapter acquaints the reader with the intermediate, and the second chapter treats the intermediate's life in the group. Succeeding chapters deal with the organization of the church school department, the building of the program, the selection of materials, the most fruitful procedures for class or club, the preparation of younger adolescents for vital church membership, the need for leaders, and the ways of measuring progress.

■ George M. Lamsa, the native Assyrian whose translation of the Gospels from the Aramaic has been widely discussed, has now given us an excellent translation of *The Book of Psalms*.⁴ It likewise is based upon the Eastern Version.

Of course, there is some doubt among scholars as to whether the Peshitta Text which Lamsa uses is as ancient as he holds. There is still more doubt as to its superiority over the commonly studied Greek text. But all will agree that Lamsa has thrown light upon the meaning of many an obscure passage. In translating the Psalms, he has sought to preserve the dignity and poetic quality of the King James translation, while correcting that version at those points where those translators were led astray by lack of knowledge of Aramaic idioms.

■ *The Gospels, Their Origin and Growth*,⁵ by Donald Wayne Riddle, is another work that gives evidence of the patient, scholarly research that is being carried on. This author seeks to trace the essentially social processes in the rise of Christianity and to show that these processes produced the Gospels.

Dr. Riddle gives special attention to the situation that existed before the Gospels were written, and to the other accounts (first oral, then written) that had wide circulation, but were not incorporated in the four Gospels that were judged canonical. His thesis, if established, has a profound bearing upon our understanding of the life and teaching of Christ; but the implications for Christian faith fall outside the scope of the present volume. This book, while not difficult to read, will be appreciated most by those who already possess some acquaintance with the newer trends in the historical study of the New Testament.

Obediently yours,
B. BROWSE

Baptist Leader

Books Reviewed

¹ *Alcoholics Anonymous*. The Story of How More Than One Hundred Men Have Recovered from Alcoholism. Works Publishing Company, New York City, 1939. 400 pages. Price, \$3.50.

² *An Observer in Palestine*. By Winifred Lowe Fox. Fleming H. Revell Company, 1939. 253 pages. Price, \$2.50.

³ *Building an Intermediate Program*. By Lucile Desjardins. Printed for the Leadership Training Publishing Association by The Westminster Press, 1939. 212 pages. Price, \$1.00.

⁴ *The Book of Psalms*. According to the Eastern Version. Translated from the original Aramaic sources by George M. Lamsa. A. J. Holman Company, 1939. 139 pages. Price, \$1.50.

⁵ *The Gospels: Their Origin and Growth*. By Donald Wayne Riddle. University of Chicago Press, 1939. 305 pages. Price, \$3.50.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.